



"IN DUE SEASON YE SHALL REAP . . ."

THE TIME
for
THE SICKLE

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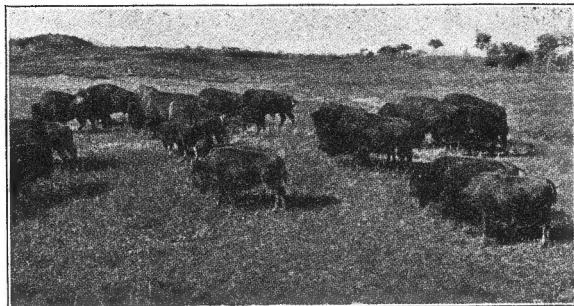
M. L. ORCHARD

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THE TIME FOR THE SICKLE

By
M. L. Orchard, M.A., B.D.



Buffalo Ranch at Wainwright, Alta.

PUBLISHED FOR
THE BAPTIST UNION OF WESTERN CANADA
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To

THAT MOST DEVOTED GROUP OF CHRISTIAN
WORKERS—OUR HOME MISSIONARIES
AND THEIR HEROIC WIVES

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FOREWORD

These studies have been prepared at the request of the Baptist Young People's Union of Ontario and Quebec and with a deep desire to indicate the great opportunity open to Canadian Baptists in Western Canada.

A debt of gratitude is due to Dr. J. W. Litch, of Vancouver, Dr C. C. McLaurin of Calgary, Rev. D. R. Sharpe of Cleveland, Rev. W. C. Smalley of Ottawa and to Rev. J. Paul Erickson of Edmonton, for many valuable suggestions and much material which has been freely used.

The pageant in Chapter Eight, which Mrs. F. H. McDonald has so graciously adapted for the conclusion of these studies, was first written by her to observe the Jubilee of Western Baptist Missions, and was very successfully presented in Winnipeg.

Stewardship as a Christian interpretation of Life is taking an increasingly large place in the thought of our young people. If the pursuit of these studies helps our Baptist Young People in Eastern Canada to realize the great opportunity for investment of life and service in the Kingdom of God in Western Canada, they will have fulfilled their purpose.

M. L. O.

Winnipeg, April, 1925.



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*"The people of America have not the Bankers
to thank for their security and prosperity, but
rather the preachers and the churches. The
churches alone provide the solution to the great
problem facing us"*

—ROGER BABSON

*"Righteousness exaleth a nation, but sin is a
reproach to any people"*

CHAPTER I.

BEYOND THE CITY GATE

1. *La Verendrye*

In the summer of 1738, La Verendrye, accompanied by his two sons, Francois and Louis, passed beyond the gates of Fort St. Charles, on the Lake of the Woods, to explore the great West Plains. Travelling down the Winnipeg River in their birch-bark canoes, they crossed Lake Winnipeg and paddled up the



Main Street, Winnipeg, in the Seventies.

muddy waters of the Red River to the mouth of the Assiniboine, the first white men to visit the site of the present city of Winnipeg. The place was occupied by a band of Crees under two war chiefs, so La Verendrye caused a fort to be built which was named Fort Rouge. It was abandoned in a year or two, but that part of the present city is still known as Fort Rouge.

In 1806 Fort Gibraltar was built by the North-Western Trading Company and destroyed ten years later. In 1822 the post was rebuilt by the Hudson's Bay Company and renamed Fort Garry. In 1869, when Dr. Davidson and Rev. Thomas Baldwin visited the place, it consisted of thirty log houses and one brick building, with a population of about two hundred. Today Winnipeg is the third largest city in Canada, the greatest grain market in the British Empire, the door-keeper to the broadest expanse of agricultural territory in the North Temperate Zone and the gate-way to the greatest Home Mission Field in the world.

2. "*The Fallow Fields*"

The lure of Western Canada, however, is not in her cities but in the great plains where,

"Far beyond the city gate
The fallow fields eternal wait,
Where you may plough your furrow straight."

These "fallow fields" constitute one magnificent meadow stretching from Winnipeg to Calgary, a distance of more than eight hundred miles, and, from the International boundary to the Peace River country, another stretch of more than eight hundred miles. This vast field is about six times the combined area of England, Wales, Scotland and Ireland and contains 170,000,000 good agricultural acres, or enough to provide each family in Canada with a ready-made-farm of 100 acres. In addition some 300,000,000 acres in these prairie provinces produce abundant forest, fish, fur and mineral products.

The coal fields of Alberta constitute fourteen percent of the world's coal areas and eighty-five percent of Canada's supply. The total amount available is estimated at one thousand billion tons, which is enough to supply the world, at its present rate of consumption, for a thousand years. About three hundred and fifty mines are in operation. These employ twelve thousand miners and produce \$25,000,000 worth of coal annually. The available



Ranch House, Prince of Wales' Ranch.

supply of lignite in just eight townships of southern Saskatchewan is estimated at two thousand million tons and the total amount available in this southern area is placed at sixty billion tons.

Dairy products in the prairie provinces last year were worth \$42,000,000. Alberta alone has four hundred thousand dairy cows or about four times the number reported in 1906. Saskatchewan dairy cows numbered four hundred and five thousand in 1922, and produced more than twenty-eight million pounds of butter.

Canada is the first fur producing country in the world. The total value of pelts taken fluctuates from year to year, but the average may be placed at \$17,000,000, one half of which comes from the four western provinces.

3. *A World Granary*

The sub-soil of this far flung field is covered by a thick mantle of vegetable mould varying from



Wheat Field near Stettler, Alta.

several inches to three feet in depth. It is extremely rich in plant food and constitutes the most valuable resource of the prairies. Professor Shaw, of Minnesota Agricultural College, says, "it is worth more than all the mines from Alaska to Mexico, and more than all the forests from the United States to the Arctic Ocean, vast as they are."

This is God's last great granary producing the finest grade of milling wheat in the world. The

dry climate, the long sunny days, the short cool nights and the fertile fields develop the gluten instead of the starch, thus producing a variety of wheat which is known the world over as "No. 1 Hard." When mixed with softer grades of wheat in milling it raises the standard of the finished product and consequently is in great demand by all other wheat producing and milling countries.

The world's first wheat honors have come to Western Canada for ten consecutive years. Saeger Wheeler's farm in Saskatchewan holds the world's production record, with eighty-two bushels to the acre. The entire acreage sown to wheat in this great province does not exceed one-sixth of the available area judged suitable for grain growing.

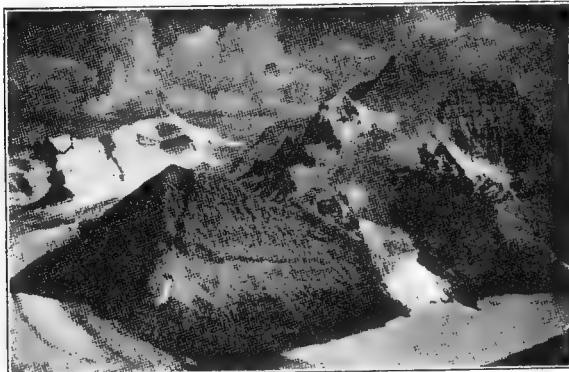
The total wheat yield of Canada in 1923 was 474,199,000 bushels. Of this vast total Western Canada produced 452,260,000 bushels. This would make enough dough for twelve billion loaves of bread or enough to provide eight loaves for every man woman and child in all the world.

4. *A Mountain Empire*

British Columbia borders on the ocean that brings the warm Pacific currents, and a mild climate varying from the "liquid sunshine" of the Coast to the perpetual sunniness of plateaus and mountain valleys. It is the largest province of Western Canada, 750 miles long and 400 wide. Once in scorn it was dubbed "A Sea of Mountains," but this sea has proved its greatest asset, with minerals within and fruit valleys between. It is an Empire

three times the size of the British Isles, and nearly twice the size of France.

It is a Mountain Empire, rich in its resources. Here in these Mountains are vaults stored with precious and useful minerals waiting for the keys of Industry to unlock, but already yielding one third of the output of Canada; here in abundance are the coal and iron that have made Britain famous; here between the ranges are valleys like the



Mt. Robson

"Above me in its granite majesty
Sphinx-like the peak thru silent centuries
Met the eternal question of the sky."

Okanagan, Similkameen, Kootenay and others, large and fruitful as the Annapolis of Nova Scotia, and whose apple production places British Columbia second only to that Province in Canada; here also are valleys like Bulkley, Nechako and others ready to nourish greater herds of cattle, and the Peace River waiting for an outlet for its products; here too are forests that for centuries have stored useful

and beautiful woods, that make one half of the timber resources of the Dominion.

But British Columbia is a Maritime Empire as well. Its sea coast is 7,000 miles in length, long enough to go all round Western Canada, making it an island, and then connecting it with the St. Lawrence at Montreal. This is in addition to the shores of a million acres of Island lakes. From these coast waters come the leaping salmon, the famous halibut and others which total one half of the Canadian catch. Around these waters are harbours the best in the world, within easy reach of the Orient and, by Panama, with the Occident. Across these waters, around which dwell two thirds of the human race and nine tenths of the British possessions, our ships are carrying, summer and winter, prairie wheat, British Columbia timber, and a rapidly growing commerce in other products.

What about the future? Compare it with Scotland. It is similar in agricultural and fishing resources, but surpasses it in forests and minerals. It should support a population at least as dense. But we can carve fourteen Scotlands out of British Columbia, and accordingly it should be able to support sixty-five millions of people.

Smuts, the Imperial Statesman, says that the new stage for the drama of History for this century will be transferred to the Pacific. With such climate, resources and population a most important part must be played by the British Columbia of the future.

5. Our Debt to New Canadians

The Bible is the "speech of God in Christ," but the priests have carefully kept this "speech" from nearly one million new Canadians in the West, and have given them instead cunningly devised fables. As people of the Book we owe a distinct debt to these people which can only be discharged by sending our missionaries throughout the West with the Book and with the glad tidings that Christ the Son of God died to save men and lives to help and bless



Ukrainians, Russians, Doukhobors and English observing the Lord's Supper near Arran, Sask.

them. Our missionaries meet the open opposition of the priests in every district which they enter and in various forms. Mr. Kindrat's experience at Arran will illustrate most of them.

At Arran, Sask., Mr. Kindrat found ten school districts and four hundred Ukrainian families, scarcely one of whom had ever heard the Gospel of our Lord and Saviour. The missionary held meetings in the school-houses and found the people eager to listen. "There is only one third of the people," he writes, "who can secure the seats, all the rest are sitting on the floor; children are sitting on their father's backs lest they be sent home for taking up

room on the floor." A missionary of the Shanty-men's Association, who happened along at the time of Mr. Kindrat's meetings, writes that many men were standing at the window outside, and this in Northern Saskatchewan in January. The meetings began at seven o'clock and continued until eleven. When the missionary suggested closing, the people would say: "You not very often coming here, we have to wait two months before we could hear you again. Fill us up with the good teaching before you leave us."

After the meetings they would invite the missionary to their homes and spend part of the night with the open Bible, asking questions and listening eagerly to explanations. Two priests came to "check the movement of the Gospel, but they couldn't succeed very much." Everywhere voices were crying out, "we want the truth, you never gave us any good teaching, now we got the truth and we are going to stay by it."

6. "*Are There Men There?*"

Seventy-four years after the first missionaries arrived in the South Seas, some of the converts went out to win New Guinea for Christ. They were warned that the adventure would be dangerous. "There are alligators there and snakes and centipedes—" "Hold," cried one of the Christians, "Are there men there?" "Oh yes, there are men there," was the reply, "but they are such dreadful savages—." "That will do," the Christians said, "wherever there are men, missionaries are bound to go."

There are many men in this last west which is becoming the home of multitudes from every nation. The growth of the country may be measured by the rapid extension of railroads. In 1905 Saskatchewan had 1,551 miles of railway, today she has more than 6,450 miles. Alberta, in 1906, had 1,060 miles, as compared with 4,700 miles today. In 1901 the three prairie provinces had a total of 3,500 miles of railway, now they have 16,700 miles.



Preaching in the open air in Saskatchewan.

The civic and social service of this vast territory, as well as its railroad systems, are already sufficient for a population of twenty-five millions; and the "fallow fields" which can easily support that number in each one of the provinces are attracting a substantial number of good settlers every year.

During the period covered by the last census, 1911-21, Manitoba's population increased 32.23 per cent, Saskatchewan 53.83 per cent and Alberta 57.22 per cent. British Columbia increased by 132,102, or

33.66 per cent. Altogether the Prairie Provinces gained 627,961, or 47.3 per cent. In 1900 these three constituted only 7.8 per cent of Canada; in 1911 they constituted 19.4 per cent and today they constitute 22.3 per cent. The total population of the four western provinces is now 2,480,644 or more than 27 per cent of Canada's people.

A recent twelve-months brought us 150,000 people from fifty-one countries, although one half of the total were British. In 1901 the population of Saskatchewan was 91,510—now it is estimated at 800,000. In 1901 Alberta had 73,000 people—now about 600,000 and sixty percent are of British origin. In 1901 British Columbia had 178,657 now about 524,825

Yes, there are many men here and where there are men Baptist missionaries are bound to go. Here are hundreds of thousands of people scattered over vast areas, which makes it difficult to keep them in touch with the churches. Tens of thousands are Canadian citizens but they are not Canadians and still less are they Christians. Here is the heart of an empire to be dedicated by prayer, served by self denial, moulded by sacrificial service and directed to "the Lamb of God which taketh away the sins of the world." It is a challenge to all churches and it is most of all a challenge to Baptist churches.

Canadian Baptists, this part of your country needs you—needs the Baptist message of the regenerating power of Jesus Christ. Not to hear the call is to forfeit our mission and to lose our life. To hear and to heed is to save both.

"Say not: 'It matters not to me
My brother's weal is his behoof';
For in this wondrous human web
If his life's warp, your life's woof.
Woven together are the threads,
And he and you are on one loom;
For good or ill, for glad or sad,
Our lives must share a common doom."

7. *The Distinctive Baptist Message*

In the providence of God, Baptists have been established in all parts of the earth. The first Baptist church was the church at Jerusalem, but our modern history dates from the year 1611, which is the year of the King James version of the Bible. This companionship, as Dr. Clifford once pointed out, is not accidental, like that of two pebbles upon the beach; it is fundamental, like that of two peas in a pod. The Baptists and the Book have kept close company.

Without a creed, without a priest and without any vigorous organization, ten million Baptists, living in five continents, reveal unmistakable marks of spiritual identity. Any one of these ten million will to-day give essentially the same answer to those great questions which go to the heart of a vital religious experience.

1. Our Rule of Faith is "the New Testament without anybody's notes or ecclesiastical comments." From its principles there can be no appeal.

2. Salvation is the free gift of God's grace exhibited in the life and atoning death of Jesus Christ and acquired neither through men nor sacraments but through faith.

3. Each individual has immediate access to God. Jesus only stands between man and God. The late Bob

Burdette used to say, "I love the free responsibility of the human soul, standing on a level platform, face to face with God, with no shadow of pope or bishop or priest or man-made creed falling between himself and his master. That's why I am a Baptist."

4. The church is made up of regenerate members. It is an independent democracy under Christ, and in Him locally competent for every religious duty.

5. The church and state are thoroughly separate in their respective fields, the church dealing with religious and the state with civil affairs. This does not mean that Baptists are disloyal to the state; indeed they are known the world over for their loyalty. It does mean that they are the champions of civil and religious liberty. The first commonwealth on earth, in which there was absolute civil and religious liberty, was founded by Roger Williams, who was also the founder of the first Baptist church in America; again the relationship is not accidental but fundamental.

6. Baptism is not a means of receiving salvation, but a symbol of salvation already received. It is the sign and seal of a life already regenerate. It is therefore administered to believers only and denotes their death to sin and rising to newness of life with Christ Jesus.

7. The Lord's Supper is not a repetition of Christ's sacrifice for sin, for that was all-sufficient. It is emblematic of His death and memorial only in its character—"This do in remembrance of me."

Built upon these principles, our churches:

1. Will be based upon conversion and their membership will be responsive to the spirit of God like poplar leaves to the breezes.

2. They will, for they must, cling closely to "the living Christ and the four Gospels." Thus they will be face to face with the Jesus of history and of life, and few men will deny that Jesus is at the very centre of history, making or un-making men and nations, according as they accept or reject Him.

3. They will have in their very method of baptism a constant reminder of the difference between the old life and the new, between nature and grace, and will therefore refuse to accept any social equivalent for a regenerate heart.

4. They will stand for liberty of conscience in church and state.

5. They will stand for individual responsibility before God for the performance of duty and will believe that all baptized believers are equal in rank and privilege. In short, they will stand for simple loyalty to the mind of Christ, they will begin and end with Him—they will be pure democracies in a new world.

8. Our Peculiar Responsibility

As Baptists we need not overlook the very excellent service of other Communions, but if we have set forth the principles of a Baptist church fairly and adequately it is evident that the distinctiveness of our message for this newer half of Canada is only equalled by our peculiar responsibility to deliver it. Principles such as we hold cannot be held lightly. As Canadian Baptists we shall not deal fairly with Canada's need if we do not do our utmost to establish churches of our own faith and order throughout the West. Our principles of democracy, of civil and religious liberty and of regenerate church membership were never more needed than just here and now.

The social regeneration of Western Canada and her moral redemption depends upon the spiritual rebirth of the individual—depends upon the propagation of the Baptist message, that Christ the Son of God died to save men, and lives to help and bless them. This is the message which must be

proclaimed in every school district, village and town of Western Canada. If Canadian Baptists fail here Western Canada fails and the responsibility will lie at our own door.

As things stand, however, the churches of our Communion are neither large enough nor numerous enough to deliver this message and to fully discharge



*Rev.
Peter
Kindrat
Russo-
Ukrainian
Missionary
in Manitoba*

this responsibility. Unless we can grow and go in greater power into all the West we shall find ourselves in the position of Ambassadors with a great message to deliver and with no adequate means to make it articulate. Here is a nation in the making and ours are the principles whose impact upon the national life will count immeasurably for truth and righteousness. Clearly then it is our God-given duty to

establish churches for their teaching—bigger and better Baptist churches and more of them.

The call is clear, the faith of our pioneers living still must still be preached in loving loyalty to Him who was and is and is to be. As a denomination whose cardinal faith is regeneration we dare not and we cannot be anything less than whole-heartedly missionary and aggressively evangelistic in this part of our Dominion. We do not need to be narrow Baptists, or prejudiced Baptists, but we *must* be New Testament Baptists with a Canadian Baptist conscience and a Canadian Baptist passion to preach the old news, the new news and the good news of God's saving grace in Jesus Christ throughout Western Canada.

We, above all, must bring this message to the never ending stream of New Canadians who are seeking a home in the West. The following report of one of our Russian missionaries will illustrate our peculiar responsibility to present our message to this large group of Canada's people:—

“While visiting one of the new fields the priest went ahead of me few days to instigate the people to prevent me from holding the gospel meetings in that community.

“When I arrived at the station, it was getting toward the night. There met me one English speaking protestant man. He walked several miles for that special purpose, to warn me about the danger and told me all about what was going on.

“Near the flag railway station, there was a farmer's store, and there were gathering these people whom priest have instigate to make a row, in order that to prevent me from holding my meeting in that community.

"When I enter the store they all begin to shout: 'Here is the traitor come.' They have told me that I shouldn't dare to hold my meetings in that community, if I do they will take my head off.

"The night was cold and dark, the April chilly wind was whistling a sad tune. I left the store and went out. I said to myself, "I don't know anybody in this place on whom I could depend, or whom I could trust. I couldn't see anybody on my side but myself and my Lord."

"There I realized fully what it means to be a missionary of the gospel. There I had to decide to go on or to drop all together. There I had to choose between death or life, on that dark night. On the same year were killed three men in that district. Cold shivering went through me. Then I forgot my little family that I left behind me and denied myself and faced the situation, but I heard the whisper which gave me strength and courage 'I am with thee, Follow Me!' When I came back to the store they was all people waiting anxious to know what my decision will be. I have told them that I must obey my Master and have the meeting tonight, even if it would mean death to me."

After further argument the missionary went fearlessly on and the meetings were blessed of God.

The message which is likely to be heard farthest away from home is that one which is heard plainest just at home. In the long run our effectiveness in the Foreign Mission Field is in direct proportion to our aggressiveness in the Home Mission Field. We can have no message for India and Bolivia except in so far as we practice it in Western Canada. This truth was constantly emphasized by the great Washington Missionary Conference: "From the opening speech of President Coolidge to the words of the closing hour, the one idea that came to the front again and again was the handicap of the

missionary enterprise overseas in the face of the social, industrial and political shortcomings of the countries from which the missionaries go." Whatever the subject assigned to a speaker was, before the speech closed the handicap of that unrighteousness was sure to be emphasized. The front line trench of Foreign Missions is the Home Base. We cannot be permanently stronger there than here. A material and Godless West would be one of the greatest barriers to the East in their acceptance of Christ.

The time is ripe for the sickle and if we would have our share in the harvest, men and money must be laid at the feet of Jesus in adequate measure for the fulfilment of the Canadian Baptist Mission in Western Canada.

"Mine eyes have seen—My God I glorify.
Mine eyes have seen—Trust me! I would not lie.
Nay, trust me not, my tidings prove and try!
An you would see, come the same way as I—
Way of the white fields where the sheaves we tie,
Come!"

*"There is no argument for making any part
of life Christian which does not involve making
every part of it Christian; and there is no argument
for making any people Christian which does not
involve making every people Christian."*

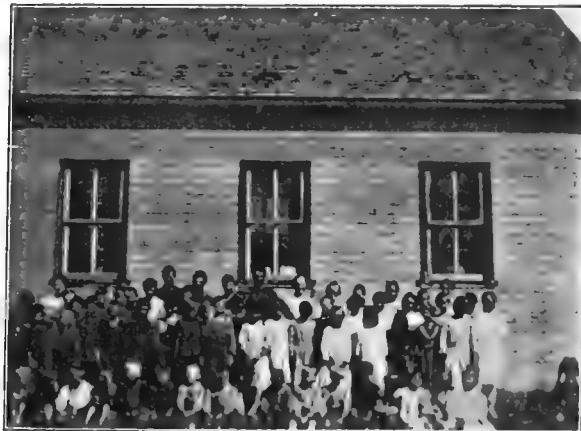
—SIR ARTHUR HIRTZEL, K C B.

CHAPTER II.

BUILDING THE KING'S HIGH WAY

1. *The Call of the High Way*

The King's High Way is the road to the Kingdom of God. Here in Western Canada you may trace it by the King's trophies gathered into ten Conventions from a score of nations; you may trace it in the



Hungarian Congregation at Wakaw.

record of the King's work and way in the past fifty years and in His purposes and promises for the task of the next fifty years. This High Way knows no frontiers and here at our feet it lies and stretches away before us from Winnipeg to Victoria, a good sixteen hundred miles, and from the International boundary it runs away to our northern outposts another eight hundred miles—one of the greatest Baptist Home Mission High Ways in the world.

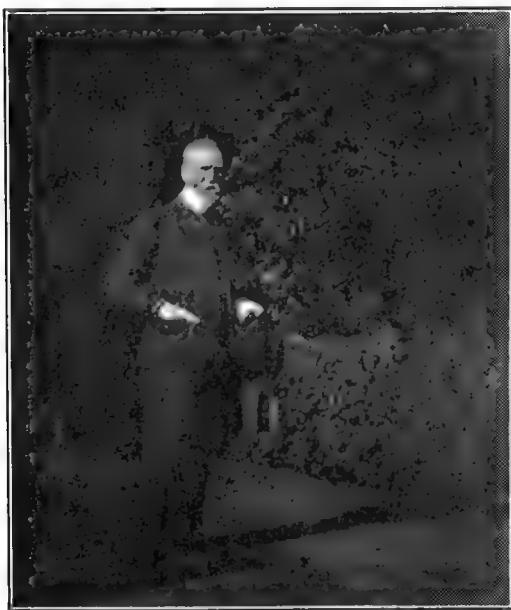
Always before us upon the High Way moves One with kingly purpose and strange familiarity. He bears a cross and wears a crown of thorns, but from His face there falls upon the Way a light of the knowledge of the glory of God, which not only guides us but calls us with an irresistible appeal. Across the prairies and over the mountains He moves ever onward and challenges us to follow in His footsteps, with a challenge that grows more imperative with every passing year.

Missionaries upon this High Way have their seasons of spiritual adventure and encouraging progress, but they also have their periods of monotonous toil with weary feet and dusty garments, when little progress is registered, and it seems hard to follow the Leader. Then the missionary has no stirring story to write to those who sent him and his work seems a "familiar formula," with little change between today's task and that of yesterday. He is confident, nevertheless, that he is following the King and making a worthy contribution to the High Way, for, in response to his message he sees upon many a lonely settler's face the light that never was on land or sea, and rejoices that progress upon the High Way is not measured by miles and months. Each year too we see an increasing number turning from darkness to light and following their Lord in baptism.

2. *Mile-stones Upon the High Way*

Baptist history in Western Canada really began in 1862, when John Morton came to New Westminster. The next year, with an Indian guide, he

explored the "big-tree'd" peninsula on which Vancouver now stands. Building a cabin near the present Post Office, Mr. Morton with two companions homesteaded 600 acres of future city sites. The other edge of the West, welcomed its pioneers in 1869 and 1873. See page seventy-two.



Rev. Robert Lennie.

Now what of the record? Has the faith of these pioneers been verified in experience? Were they seers or missionaries? Those who were intimately acquainted with pioneer McDonald in his later years tell us that his life became a psalm of thanksgiving

for the wonders God had wrought during his own life time.

In 1875, two years after his arrival in Winnipeg, he saw the first Baptist church organized with seven members. The next year the first church on the Pacific Coast was organized in Victoria and in 1878 the church at New Westminster came into being.

In Manitoba the "Red River Association of Baptist Churches" was formed in 1881 and the next year it became the "Missionary Convention of Manitoba" with seven churches. At the end of the first ten years, 1885, it became "The Baptist Convention of Manitoba and North West Territories" with thirteen churches and six hundred and fifty members. This year also saw the beginning of a paper, which was called "The North West Baptist." Rev. A. A. Cameron, then pastor of the First Church, Winnipeg, was the first editor.

In this same year Rev. Robert Lennie became the first missionary pastor on the mainland of British Columbia. He began work in New Westminster on the first Sunday of February, 1885. There were then just six known Baptists in all the mainland of British Columbia and five of these were in New Westminster.

In 1897 "The Baptist Convention of Manitoba and North West Territories" had grown to fifty-nine churches with three thousand one hundred and thirty members and in the same year "The Baptist Convention of British Columbia" was formed, with eleven churches and one thousand and fifty members.

In 1907, at a joint meeting held in Calgary, these two Conventions were united in "The Baptist

Convention of Western Canada." There were now one hundred and eighty-five churches, sixty-one of which were in Manitoba, forty-eight in Saskatchewan, fifty in Alberta and twenty-six in British Columbia. The total membership was ten thousand. Three years later—1910—this Convention became "The Baptist Union of Western Canada" with two hundred and twenty churches and a membership of 14,300 members.



A Hungarian, a Russian, a Ukrainian and
an Indian Woman. "All one
in Christ Jesus."

There are now ten Conventions of Baptist churches in Western Canada, each one of which meets annually, and its members are directly appointed by the churches. The Baptist Union exists to give all of these Conventions a common voice and to carry on such work as is common to each of them. It meets every two years and is made up of representatives appointed directly by the churches, according to their membership. All pastors of churches are members of the Union. Between these representative meetings of the Union business is conducted

by a Board appointed by the delegates from the churches and all business done by the Board is reported in "The Western Baptist," which is the official publication of Western Baptists.

BAPTIST CONVENTIONS IN WESTERN CANADA

1. Manitoba	33 churches	3,374 members
2. Saskatchewan	28 "	2,450 "
3. Alberta	50 "	4,300 "
4. British Columbia	47 "	5,900 "
5-6. Swedish (2 Conventions)	26 "	993 "
7. Norwegian	4 "	65 "
8. Hungarian	4 "	120 "
9. Slavic	10 "	245 "
10 German	38 "	2,882 "
10 Conventions	240 churches	20,329 members

In addition to these churches there are about two hundred preaching stations, some of which will become churches. While the non-English work has been organized into separate Conventions it should be remembered that in our English speaking churches many nationalities are frequently represented. In the Sunday School of Tabernacle Church, Winnipeg, for example, there are some seventeen nationalities represented.

3. *The Women of the High Way*

The story of Baptist work in Western Canada would be very incomplete without a reference to the women. From the beginning, of course, they did their full share of the work in the local churches and, in addition, through their organized Mission

Circles they initiated and supported several of our non-English enterprises.

In 1887 the Women's Home and Foreign Missionary Society of Manitoba and the North-West Territories was formed. The command was to "all the world," and though they might easily have pleaded, even at that early date, that a goodly representation from "all the world" was coming to their own doors, they determined that they would have a share in the Foreign Missionary work of Canadian Baptists.



Baptism by Rev. Don. Campbell, Armstrong, B.C.

In British Columbia the first Mission Circle was organised in Victoria in 1877, and the next one at New Westminster shortly after. With the organization of new Circles we get the Women's Board of British Columbia. Following the union of 1907 these two Boards were united under the Board of Women's Work of the Baptist Union of Western Canada. Two years ago this Board ceased to exist, and two women from each province are appointed to the general Board of the Union. Thus the

women co-operate in the closest manner possible with the regular work of the Baptist Union.

There are today about 125 Circles which raise \$20,000 per year towards the Budget of the Baptist Union. In addition to this, the Circles perform an indispensable service by disseminating missionary knowledge and creating missionary interest.

In one city at least, that of Edmonton, the Mission Circle pioneered the Baptist cause. Here, two hundred miles from the nearest Baptist church, that at Calgary, on May 24th, 1892, was formed a Circle. Two women, living on the northern bank of the wide Saskatchewan, at that time to be crossed only by a ferry, united with one whose home was on the south side and a beginning was thus made in Baptist work. In spite of the difficulties in the way, physical as well as moral, these women met regularly as a Circle, and slowly added to their number. They organized a Sunday school, taught the children and from the first kept Missions before them. Later came Pioneer McDonald and his wife; churches were organized, first one on the north side, then a year or two later, one on the south side, with a Mission Circle in each.

This pioneering is only indicative of much more of the same nature, for they began many good causes which were later passed over to the General Board of the Union. Among these may be mentioned the first contributions for the Foreign Mission work, and then for the foreigners at home; for thus began the German, the Scandinavian, the Hungarian and the Russo-Ukrainian work. For some years they published the denominational paper and, between

1890 and 1894, they helped in the construction of fourteen churches.

The Baptist women of the West have been and are in very truth "true yoke fellows."

4. *Census Baptists*

The last census gives the following Baptist statistics for Western Canada: In Manitoba 13,652,



Portage la Prairie Baptist Church.

in Saskatchewan 23,696, in Alberta 27,829, and in British Columbia 20,858—a total of 86,035 for the four provinces. Our Year Book, however, gives a total for all our conventions of 20,329.

It is true that the census returns include many young children and more adults who are only Baptist adherents. When due allowance has been made for both of these groups, however, there is still a wide margin between the actual number of Baptists in the West and the membership of our churches.

This is due to the fact that our churches are comparatively few and far between and that great numbers of these "census" Baptists are widely scattered over the prairies, here one, there two, and sometimes a family or even two or three families, but so far removed from a church of their own Communion that attendance is impracticable.

To look up these so-called "scattered Baptists," to keep in touch with them through correspondence, to give them a pastoral visit even semi-occasionally and, when possible, to place them in touch with the nearest church, is just one of the many "extras" which the Superintendents are constantly doing. A visit to one of these families, described in Mr. Sharpe's own words, will illustrate the case of a multitude scattered over this Western world.

"A few months ago I went into the home of one of our scattered Baptists; they lived only eighteen miles from a Baptist church but were very poor and had no means of getting to the church on Sunday. On week days when they were in town, they would take a half hour or so out of their busy time and go into the Baptist church and sit quietly and worship in true Quaker style. The house was of logs with scarcely any furniture at all, but there were seven exceptionally bright children. They were called in from play and I talked with them about the claims of Christ on their lives. I was impressed with the easy, natural way in which they discussed religion. They thought of religion as a natural thing and a real part of a normal and complete life. Though young in years they had a remarkably clear Christian experience and a wonderfully deep grasp of Christian knowledge. Five of those seven were baptized. That is what happens when you have fine, strong Christian parents, the family altar, grace at meals, and a clear recognition in the home of the claims of God upon the individual and home life."

The Swedish church at Edmonton has a membership of forty-seven. Sixty-one per cent of these live in various rural communities, generally some distance from the city. Seven of them live in a large French Catholic settlement, one hundred and twenty-nine miles north and east of Edmonton. The young people conduct a Sunday School in this community, hold a weekly Young People's meeting and distribute the Scriptures among the French Catholics in their own language. Already the seed sown is bearing fruit.

Many families and groups of families like these, and numerous individual members who do not always appear in our statistics, are under the pastoral care of the Superintendents. In British Columbia Dr. Litch reports about four hundred such addresses, while in Saskatchewan, with its vast rural areas, Mr. Sharpe reports nearly two thousand. Alberta and Manitoba fall between these two and Mr. Erickson reports three hundred Swedish members beyond the reach of churches. They are kept informed about our work, many contribute to our missionary funds and nearly all, we believe, are active workers in their own communities.

5. *Super Statistics*

The supreme business of evangelical churches is evangelism, and the Baptist Union seeks in all its work and ways to become a soul-winning agency. Our motto is "every church the home of a revival." Our method is pastoral and personal evangelism. Every Baptist should be a home missionary and every member a personal worker. Jesus was constantly placing Himself alongside other lives as

individual and sacred. He had a supreme faith in the response which a personal love would awaken. The Christian Faith rests surest upon this great truth that God Himself has His best way into His "homestead in the human heart" through personal evangelism.

As we write we have before us a copy of the Year Book of Ontario and Quebec. According to this the Maritime Convention had last year nineteen



Dr. McLaurin on a 30-mile walk, returning from his second visit to Peace River. He missed the stage and walked to the boat landing.

hundred and thirty-seven baptisms, or one for each *thirty-two* members. The Ontario and Quebec Convention had two thousand eight hundred and forty-three baptisms, or one for each *twenty-one* members. Western Baptists had twelve hundred and fifteen baptisms, or one for each *seventeen* members.

These figures are not yet large enough but so far as we can discern each one represents a soul re-born in Christ. The real results of our work, however, are found in those "super-statistics" which cannot be tabulated by the "world's coarse thumb and finger." Here are some examples:

In his third visit to Peace River Dr. McLaurin found a young man who had been converted under the ministry of Rev. Mr. Bagnall and wished to obey Christ in baptism. There was no time for preparation so Dr. McLaurin asked the congregation to accompany him and the young man three miles along the road from Hermit Lake church. The Superintendent had no change of garments, but at a suitable point on the shores of Hermit Lake he held a brief service, went down into the water and came up out of the water with the young man, who went on his way rejoicing; and the missionary, after removing as much water from his clothing as was possible by hand, entered the wagon and drove twelve miles to Clairmont, where he had to go into the pulpit and preach to another congregation. That young man afterwards came to Brandon College, graduated, and is now an active and efficient layman of one of our churches.

In a Christian home in the Annapolis Valley a boy grew up to be a sceptic. Being a sincere sceptic he went to church and the pastor urged him to go to Acadia College where he graduated, still doubting. During these years his father contributed to Western Missions and his Alma Mater sent Rev. H. H. Hall to Emerson, Man. In time the boy also came West, as a teacher. There in Emerson Mr. Hall confronted

him with Jesus Christ and J. Willard Litch found his Saviour.

Since his conversion, Dr. Litch has baptized into the membership of Western Baptist churches about one thousand members. Ask the churches of Western Canada if any figures can ever tabulate the results of Dr. Litch's work.

Neither our space nor the purpose of this book will permit us to mention more than a score of men who officially and non-officially have given of their self and their substance without reserve to establish God's Kingdom in this part of Canada. We will mention these two, however, to illustrate all the others:

(a) After the death of Alexander Grant, Rev. A. J. Vining, pastor of Logan Avenue Church, Winnipeg, was selected as Superintendent. From 1897 to 1901 he carried forward a very aggressive campaign until, because of the severity of the climate, he was compelled to take his wife to Ontario. He travelled by night and by day, by train and by team and sometimes by bicycle, to organize new churches and awaken new interests in many of the mission fields. He went through Eastern Canada each year and aroused the denomination to their first real interest in Western missions. It was during his Superintendency that Brandon College was organized. Through his solicitations \$5,000 for five years was secured from the late Mr. Wm. Davies, of Toronto, which enabled the beginning to be made. In 1906 he was asked to give up his pastorate at Aylmer and become representative of Western Missions in England. He there aroused a deep

interest in this new land, securing gifts that enabled the workers here to open up many new fields.

(b) The First Church, Calgary, was organized under the leadership of a noble layman, the late Henry Stovel, on May 15th, 1888. There were seven charter members, two of whom, Mr. and Mrs. E. King, are still living. It was stated at the organization meeting that so far as they were known, there were only sixteen Baptists in all Calgary and the surrounding district. Today this one church reports one thousand one hundred and sixty members and last year baptized seventy-three people. Contributions to missions in 1924 amounted \$6,244.62. But who will count even these figures an adequate valuation of the work of this great church, which has grown, under God, out of the faithful labor of a devoted layman, just thirty-seven years ago.

A few years ago there came to the Superintendent of Alberta and the Board a young man and his wife who wanted to be sent to Peace River, in order to engage in Christian work. As he had neither training nor experience as a preacher they were refused. He and his wife eventually went to Peace River, took up a homestead and began Christian work. Later they found employment in town, became the moving spirit in organizing a Sunday School and eventually a church, and secured a pastor. It is because Mr. Grimwood, organist and choir leader of a Toronto Baptist Church, left that city and devoted his faith and enterprise to God, that we now have the most successful Protestant church in Peace River.

The only prayer-meetings ever held in many a prairie village are those maintained by our Home Mission churches. These and similar cases which can be repeated all the way from Winnipeg to Victoria bear their own testimony to the eternal and "super-statistical" value of the missionary work which Canadian Baptists are doing in Western Canada. There are standards of value in the Kingdom of Heaven by which two and two may make much more than four, by which a single soul is made to outweigh all silver and gold and by which obscure Home Mission investments may merit an everlasting memorial.

6. *Only an Extra*

The Superintendent of Swedish Missions frequently hears of a small community far out on the edge of the settled districts of Northern Saskatchewan or Alberta, who have within recent years come from the central or northern part of Sweden. Not long since, Mr. Erickson heard of one such group living near the Saskatchewan River and about fifty miles from Melfort. He promptly made arrangements with the student pastor at Melfort to visit them.

Together with a deacon of the Melfort church they set out one Saturday morning in August and, after travelling some fifty miles reached the home of a leading farmer in the colony. Services had been arranged at two homes on the following Sunday. The missionaries found these people, so recently arrived from far away Sweden, heart hungry for the Word and for contact with missionaries of their

own language. Every person in the community attended both services that day and, for once, the missionaries reached the entire neighborhood with each message. A generous offering was given for missions and later in the year Mr. Erickson received another contribution from these people for missionary work. The Superintendent had to catch a train at five o'clock the next morning and the nearest station was twenty-five miles away, but he felt well repaid as he left these new Canadians on the frontier with a new joy in their Lord.



A typical farm "shack" in Northern Manitoba.

7. *Missionaries or Magistrates*

In the autumn of 1920 Pastor E. D. Pound commenced work in the district of Swan River. The nearest Baptist minister was one hundred miles south, and many communities in the surrounding country were altogether unchurched. He opened six appointments and discovered many Baptist families. To visit people who had never had a minister in

their homes before, was a common experience. At present there are two missionaries and one summer student pastor at work. Two Baptist churches are organized and services are regularly held in some fifteen communities, while many other districts are visited from time to time.

Pastor Pound's field is about forty miles wide and he can go as far north as he likes, meeting need and opportunity. Areas settled under the Soldier Settlement Board and about twelve large lumber camps are to be found in this territory. Large as this territory is and great as is the need, it can be duplicated at least once in Manitoba. There is a large tract of country lying between Lake Winnipeg and Lake Manitoba that is gradually being settled. Already there are three lines of railroad through it, but the spiritual needs of the people are very inadequately met. A magistrate dealing with a case brought before him from one of these communities, appalled by the ignorance displayed by some young people concerned, said: "What these people need is not law courts but Sunday schools."

The first need is not for magistrates but for missionaries and we hope to enter this district in the near future.

8. Peace River

Peace River, in 1910, was a Hudson's Bay trading post with about sixteen souls. As the open mail wagon leaves Edmonton at seven a.m. in a pouring rain, it carries among its passengers Rev. C. C. McLaurin, D.D. By wagon to Athabasca Landing and then by boat 100 miles up the Athabasca river,

they reach the mouth of Lesser Slave river. Here they must make a detour of sixteen miles around the rapids. There is a wagon and all the passengers are first-class but most prefer to walk. Passing up Slave river and over Slave lake in the "Northern Light," they reach Gourard. The last 100 miles from here to Peace River must be done by wagon. There are no settlements between and just one mud hole—100 miles long. At night the passengers roll



Peace River.

themselves up in blankets and sleep upon the ground. In and out, the trip took a full month but Peace River has had an ardent missionary advocate ever since.

A pullman car has displaced the open mail wagon and the journey to Peace River now takes twenty-four hours from Edmonton. Settlers are going in from all parts of the world. Some have travelled in their wagons from California and small colonies are started over great areas, for there are twenty million acres of good agricultural land in this part of Alberta alone. This scattering of small groups of

Protestant people over such a vast field as Western Canada creates one of our chief problems.

Where can we find the money that will pay the cost of sending missionaries to these scores of scattered settlements? If they do not have the Gospel at the origin of the settlement we must, according to past experience in Canada, expect to have a Godless community in years to come. Perhaps the greater problem is to secure men of the right ability and training and spirit, who will undertake the task of carrying the Gospel to these scattered people and lay foundations for a full superstructure of the Christian Church. It is a task that brings small remuneration, is full of continual sacrifice and discomforts and demands the most genuine missionary spirit. Men who are willing to do this work are making the greatest contribution that can be given to the Kingdom of God in Western Canada. As soon as this great territory of Peace River country, which is partly in British Columbia, has a railroad directly to the Pacific Coast, there will be a great inrush of people and the missionary ought to be there as soon as the magistrate.

9. *He Shall Reign*

"He shall reign whose right it is to reign," but how will the victory be achieved and how will the rightful King win His way unless we who believe in the spiritual resources of the church provide the messengers? What Mr. Sharpe says of Saskatchewan is true of all the West:

"Over all this great province there are vast areas which are untouched by any church. This is the untouched field at our door; the place where God finds many recruits for the membership of the churches; the place where He finds many recruits for the ministry. It is the almost untouched field for home evangelistic activity today. It is the field where there are few influences of the right sort. It is the field of few Sunday Schools and fewer churches, where the young people are growing up in spiritual illiteracy. It is a field that is as dear to the heart of Christ as any of the larger churches."

The fact that in many cases the districts are newly opened and the settlers unestablished and therefore unable to render much financial assistance aggravates the problem. Yet here are doors open to us, here are opportunities for Kingdom extension, here are souls needing the truth. To enter these fields is our imperative duty. We appeal to Canadian Baptists everywhere to help us occupy these as yet unoccupied areas.

The High Way is a broken and uphill road, upon which the difficulties are always numerous enough, but who will dare to say that those who began the High Way fifty years ago were mistaken? Let it be for us as it was for them, that when the way is most difficult the call to advance is most clear. If he shall not lose his reward who gives a cup of cold water to his thirsty neighbor, what will not be the reward of those who by giving of self and substance establish the King's High Way in Western Canada?

*"Where there cannot be Greek and Jew,
circumcision and uncircumcision, barbarian, Scy-
thian, bondman, freeman but Christ is all and in
all."*

—COLOSSIANS iii-11

"Ye must be born again."

—JESUS

CHAPTER III.

THE NEW CANADIAN AND THE NEW BIRTH

1. *A True Catholic Faith*

Nearly one million New Canadians, representing more than fifty nationalities and forty percent of our total population, are establishing their homes in Western Canada. Among them the last census counts 124,000 French, 113,000 Germans, 97,000 Russians, 88,000 Ukrainians, 63,000 Norwegians, 53,000 Swedes, 12,000 Hungarians, 47,000 Chinese and Japanese and 1,000 Hindus. Each race differs widely from all the others in national history, religious faith and outlook; but all of them respond sympathetically to the Baptist message. The reasons are not far to seek.

(a) Most of these people, in their native land, were born into a state-church, which required no personal experience and no intelligent decision. Baptism symbolized no reality. Religion was merely one item in their national inheritance, it was impersonal and required no confession.

A distinctive feature of a Baptist church is that each member must have a personal experience of Jesus Christ and intelligently pledge themselves to live the life He desires. Baptism symbolizes a great reality. It is a great confession and is intensely personal.

(b) The state-churches, within which many of these people have lived from infancy, have developed an extreme ritual, while our churches emphasize spiritual religion; they have made the priests all

powerful while we have insisted upon the common priesthood of believers. In their native churches all authority was vested in ecclesiastical overlords, in ours final authority is vested in the entire membership, each one guided, as we hope, by the Spirit of the Lord. The first is an ecclesiastical autocracy, the second is a spiritual democracy made safe by the presence of the Holy Spirit.



Ukrainian Congregation at Blaine Lake.

(c) The Bible, Dr. Mullins says, "is the literary expression of the accumulated life-adjustments and life-experiences of men who have had direct dealings with God." Baptists are people of the Book and bring this record of "life-experiences" and "life-adjustments" to all, whatever their racial and cultural and economic differences. Ours is a New Testament Christianity and its true Catholic and spiritual quality is proved by the general acceptance

and effectiveness of its message among all the races whom God has brought to our very doors.

(d) True democracy is best set forth in Baptist churches—spiritual, separate, free and self-determining. All this contrasts strangely with conditions in their own land and churches. They are quick to note the difference and they like the change, especially the younger generation.

(e) It is claimed by those who are in a position to know, that, without the churches, many of these people keep alive and deliberately foster national tendencies which are a serious menace to Canadian ideals of unity and citizenship. To be truly Canadian must include being truly Christian. If we would Canadianize these people we must surely Christianize them. The New Birth is a prime essential to the New Canadian. Baptist churches, just because they claim to be New Testament churches and because they emphasize a spiritual religion, are under a peculiar obligation to present the need of and the way of the New Birth to every New Canadian.

2. *The Hungarian Mission*

Among the best New Canadians in the West we may count those who are of Hungarian origin. Industrious and thrifty, they are progressive and appreciate the value of education. They have settled chiefly in Saskatchewan and number about twelve thousand.

Some fourteen years ago, Mr. John O. Kovach was converted and baptized in Winnipeg. Soon after he moved to the large Hungarian settlement

near Kipling to engage in farming. While he farmed, Brother Kovach preached the Gospel and soon a little church was organized. The pastor for some years has been Rev. John Monus, who, as a young man, was taken from the plough for this work. Under his care the church has grown to sixty-two members and three others have been organized, all in Saskatchewan.



Hungarian Band at Kipling.

A recent baptismal service at Kipling is described by pastor Monus as follows: "The Lord grant us a blessed Sunday on August 12th. We had a big crowd out at the lake and we had a good chance to show up the truths of God, and people was more friendly with us than any other time—nearly all listen the Gospel with pleasure, and I'm glad to say we had the Swedish Baptist congregation here with us from north of Kipling."

"Ten persons longing for baptism, but the church received only four—one a man about thirty years

of age—a big strong fellow that you could not see a size of a man like him very often. He was the worst man in our Colony in everybody's eyes but he was broke down entirely when he confessing his sins. The other was a young woman and two young men."

This experience was followed by a "gladful trouble," as indicated by a letter received soon after: "We have a gladful trouble . . . Our Church building has been enlarged three times since it was built, but it is now too small again to hold the people who want to hear the Gospel. The believers go outside and listen at the windows to make room inside for the unconverted who come."

These people are very fond of music and it is a great privilege, even for one who does not understand Hungarian, to sit in the well filled church and hear the entire congregation singing one of their native hymns.

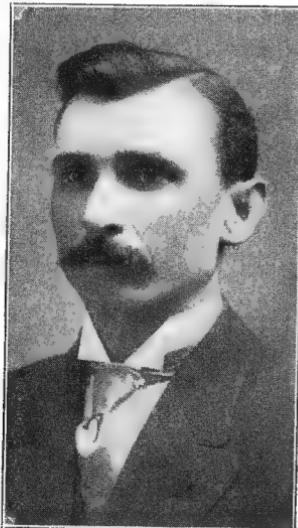
The Hungarian Baptists have the grace of giving and are moving toward the goal of self-support. Two promising new missionaries, Rev. William Tatter and Brother George Balla, entered the field during the current year and this work, which now has three missionaries, is full of promise for the future. There are four churches and six preaching stations with 120 members.

3. *Slavic Work*

The Slavic people in Western Canada number about 185,000 and are settled in large communities in each of the prairie provinces. In Saskatchewan, where forty-six percent of the people are non-English, one man in twelve is a Slav. They are

industrious, hospitable, lovers of music and deeply religious. The hunger of many of these people for our message is well illustrated by the following words of thanks for the service of a missionary:

*Rev.
Ivan Shakotko,
Russia-
Ukrainian
Missionary in
Saskatchewan*

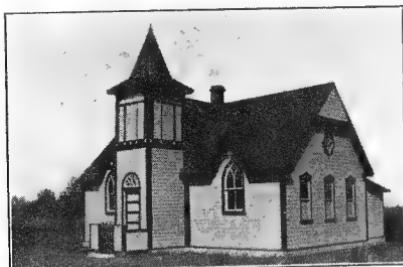


"We are all very thankful you send us Brother N., and we wishing to see him again all time. I been here quite a while, and I never see the people come so near, that's why I wish you send him down. And to see one or two leave darkness and come near to Jesus Christ. Oh, how great word, to be near Christ. But if Brother N. don't come again soon, that just like to put new patch on old cloth. Better if Brother N. leave there where is more lightness and come here where is dark in big colonies of Ukrainian people."

Truly there cannot be entire darkness where such a faithful Christian as this is living, but more and more

lamps must be lit to dispel the darkness of many of our land.

The first Slavic Baptist Church in Western Canada was organized at Overstone, Man., in 1904. Largely through the self-effacing labors of Rev. Ivan Shakotko and Rev. P. Kindrat, there are now ten churches and ten organized preaching stations, with a membership of about three hundred. One new church was organized last year and there were thirty-three baptisms. Five missionaries are now employed, who minister regularly to some thirty-five communities.



Hungarian Baptist Church, Kipling, Sask.

4. *The Word and the Work*

In Northern Saskatchewan is a large Ukrainian settlement which comprises several school districts and is mostly Catholic. Rev. Ivan Shakotko visited them last winter and held several meetings in different school houses. In one district where the people were nearly all Catholic the school was close by the Catholic church. Two of the trustees agreed to let Mr. Shakotko have the school house for his meeting and, early in the evening, a young man was sent

down to light the fires. He found in the school a group of ardent Catholics who had masked themselves and were waiting for the missionary that they might deal with him in their own way. The young man fell into the hands of this mob, who kept him inside, hoping the missionary would arrive next.

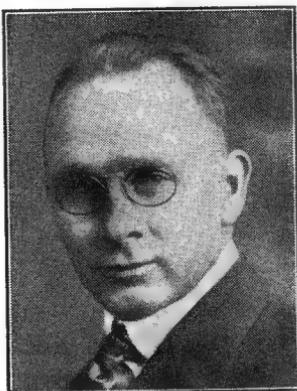
Mr. Shakotko, when he set out, mistook his road and travelled some distance in the wrong direction. Inquiring his way at a home, the people, though Catholic, urged him to stay and have a meeting in their house. They asked their neighbors in and the missionary showed them pictures of the life of Christ, then he preached and the meeting continued until midnight. In the meantime the mob was waiting for him at the school house. In a later report Mr. Shakotko says: "A few families in the place are now with me for the Gospel of Christ and have begun to build a church for our meetings."

5. *Swedish Conferences*

The first Baptist church in Sweden was organized in 1848, and today there are about seven hundred churches with sixty thousand members. We may therefore look for a fair proportion of Baptists among Swedish immigrants to Canada.

It is not easy to learn just when the first Swedish people came to Western Canada, but they have been here for about fifty years and now number nearly fifty-three thousand. Most of them are farmers. Industrious and ambitious, they have a keen desire for education and are making a particularly fine contribution to our national life. Naturally

religious and lovers of their new home, they have a well developed sense of denominational responsibility and national loyalty. Such a people in such numbers present an urgent opportunity and challenge to Canadian Baptists. Their sons and daughters are sure to be found among our leaders and teachers of tomorrow. Will they be Christian leaders?



*Rev.
J. Paul
Erickson*

The first Swedish Baptist church in Canada was organized in Winnipeg on May 1st, 1884. There were fourteen members and Rev. M. Berg, from North Dakota, became the first pastor. Today there are twenty-six churches and sixty-two other stations receive regular preaching services. Scattered all the way from Port Arthur to Vancouver, they are organized into two Conferences with one Superintendent, Rev. J. Paul Erickson, who brings to his wide field vigorous manhood, evangelistic zeal and special qualities of leadership. Mr. Erickson seeks so to arrange his work that one half of his

time may be devoted to direct evangelistic work. Evangelism, self-support and Young People's work are cardinal points in his programme and his efforts are fruitful in each of these directions. During the past year three new churches were organized, three new B.Y.P. Societies were established, fourteen evangelistic campaigns were conducted and seventy were added to the churches. The total membership



Rev. John Simpisen and family.

is now about one thousand, including two hundred isolated members. Mr. Erickson's field is as wide as Western Canada and his opportunities are only limited by the measure of our support.

6. *Norwegian Baptists*

The Baptist faith in Norway did not prosper as it did in Sweden. One result is that few Baptists are found among the 63,000 Norwegians who have come

to make their home in Western Canada, and our work among them makes slow progress.

The first church was organized in Winnipeg, May 4th, 1914, with ten members, two of whom were baptized just previous to the organization. Since then churches have been organized at Robsart and Birch Hills, in Saskatchewan. The first Norwegian Baptist church in Alberta was organized last year at Kingman, and is making steady progress. The Missionary's report of the organization is as follows:

"I have also a good news to report from Kingman, Alberta. I had baptism on Sunday, August 26th. Monday, the 27th, a church was organized at Kingman with thirteen members. The meetings were held in the home of brother and sister C. Simonsen. The Lord has not forgotten us in this part of the world. I am glad than I can report victory in our souls in Jesus' name, and the Lord is blessing us in the work here to the good of souls. This is a new field and the people are interested and very friendly to the truth."

Several Norwegian settlements are open to our message and a missionary evangelist, Rev. J. Simpsen, is devoting a considerable portion of his time to them. In his last letter Mr. Simpsen says:

"I have been over on the south side in Saskatchewan. The people I stayed with were very poor and had just a small shed to live in. After the time of devotion I was directed to the bed, but I did not sleep much that night. There was too much life for me with eight persons sleeping in one small room. After breakfast next morning I spoke to the family from the word of God. Tears came into the eyes of young and old and they asked me not to leave."

A little girl said "please stay with us and tell us more about Jesus." The missionary stayed for a week

and held meetings in the school house, where three accepted Jesus as their Saviour and Guide.

During the past year this faithful messenger preached two hundred and fifty-four times, at thirty-four different stations, scattered over the two provinces, each one of which should have its own general missionary for Norwegian people. He made four hundred and twenty-four pastoral visits, and reported twenty-one conversions

7. German Baptist Churches

The Father of Baptists on the continent of Europe was Johann Oncken, who became pastor of the First German Baptist Church at Hamburg in 1834. In our western provinces to-day, in addition to large numbers who came direct from Germany, there are thousands, of German origin, who came from Poland, Russia and Austria. The majority of them are thrifty, permanent, agricultural settlers.

The first German church in Western Canada was organized at Edenwald in 1886 and in 1887 the Women's Society made an appropriation to the first German Missionary in Manitoba, Rev. F. A. Patereit. In 1889 the First German Baptist Church of Winnipeg was organized and has given generously, both of members and money, to sister churches throughout the West. No group of Christians in Western Canada is more aggressive than the German Baptist Conference, which is building good churches and making an entrance wherever their people are found.

They now have thirty-eight churches, twenty-two additional preaching stations and forty-eight Sunday Schools. Young People's work is well established

and there are twenty-three Young People's Societies. A colporteur and a district missionary visit pastorless churches and isolated families, distribute Christian literature and hold cottage prayer-meetings, win souls to Christ and defend the New Testament faith in communities where sects of various sorts find an easy entrance.



Miss
Mary Epp,
Bolivia
Missionary

The total number of baptisms this year was two hundred and fifteen. There is a promising group of young pastors and nineteen students from Western churches are studying for the ministry in the German department of Rochester Theological Seminary. Miss Mary Epp, who sailed for Bolivia in March, 1925, is a member of the McDermot Avenue (German) Church.

8. *A Baptist League of Nations*

The work in North Winnipeg began as a mission to Russians, but has gradually become a general missionary effort among children and young people, together with home visitation, all under the care of

a deaconess. Mrs. D. M. Thomson is now doing this work and each department is steadily growing. The Sunday School now enrolls about a hundred and fifty, all of non-English origin. A daily vacation Bible School is held every summer and a gracious work is being accomplished. Mrs. Thomson says:

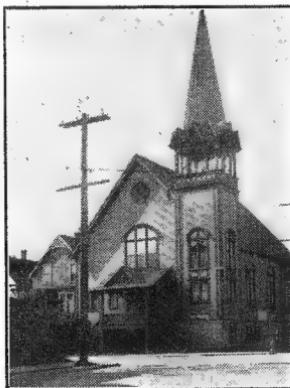
"There are at present four candidates for baptism from the Sunday School and others are also thinking of following their Lord in this way. We praise God for these tokens of blessing. Our whole program in Sunday School and club work is to win these young lives to definite decision for Christ, and then prepare them for Christian service."

Redeeming the lives of these boys and girls, of various nationalities, educating and developing them in Christian character is to pioneer, in the surest way, the League of Nations.



Here is Pollyanna, in the centre, with her friend Nettie on the right. Both of these girls are in High

School in Winnipeg, preparing for the teaching profession. They have been attending the Mission for the past four years, spending their vacations at their home on the farm at Ridgeville, Man., where they were baptized with Julia (on the left in the picture), and others, by our Ukrainian missionary, Rev. Peter Kindrat in 1923. It is inspiring to hear these girls testify, with shining faces, to the saving and keeping power of Jesus in their lives.



*Jackson Avenue
Church.
Vancouver,
B. C.*

9. *A Modern Pentecost*

The British Columbia Mission to New Canadians began some years ago in Vancouver as a mission to Italians. Under the leadership of Mrs. J. J. Baker, the work was soon extended to other nationalities.

Within a period of three months, the Mission supplied clothing to twenty-two families, and thanksgiving boxes, vegetables and fruits to ten families; distributed a ton of potatoes, gave a Christian burial

to a Russian child and assisted an Austrian family to a ranch in Saskatchewan. An employment bureau for both men and women is regularly maintained.

A little more than a year ago the Mission was amalgamated with the Jackson Avenue Church. Soon after the pastor, Rev. P. C. Parker, gave the hand of fellowship to twenty-two and seventeen of them were from the Mission. They included Russians, Swedes, Servians, Scotch, English, Bohemians, Italians and others. Dr. Litch writes: "We have a modern Pentecost. All rejoice to be truly Christian, and are ambitious to be really Canadian."

10. *Come Over and Help Us*

Extension areas in this West are settled almost entirely by these races. They are thrifty, prosperous and permanent settlers. The Government is doing its utmost to Canadianize them and Baptists must do their utmost to Christianize them for "there is no argument for making any people Christian which does not involve making every people Christian." Baptist churches debar the state from the religious realm, therefore we, above all, should be the first in the field to Christianize while the state seeks to Canadianize them.

The social regeneration of these communities and the moral redemption of the West depends upon the spiritual rebirth of these individuals. The *new birth* is the first essential to *new Canadians*. The presence in Western Canada of nearly a million

non-English people is not so much a "problem" as a responsibility, an opportunity and a challenge to our churches which stand supremely for a spiritual religion.

God has waited long for the possessors of evangelical truth to sow the good seed among these nations. Now He has thrust them upon us and settled them at our very doors.



Sunday School at North Winnipeg Mission, representing over twelve nationalities.

There is no argument for making *any* part of Canada Christian which does not include making *every* part of Canada Christian. If we fail to send missionaries to these non-English people of Canada we are disloyal to our country, unfair to our pioneers, recreant to our faith and untrue to Jesus Christ. We close with an appeal from one of our missionaries in Northern Saskatchewan:

"Everywhere I go I can see that the people are thirsty for the gospel and ask me to visit them more often, but

as you know, one man cannot do very much for five churches, same as we cannot feed five hens with one kernel.

"Our Ukrainian people are same as Macedonians calling unto you English brothers, be an Apostle Paul and help us to have more Russian missionaries if it is possible for you. We admit that you are giving us a great help and we believe that the Lord will honor you for your kindness to us.

"For God is not unrighteous to forget your work and labor of love which ye have showed toward His Name in that ye have ministered to the Saints, and do minister. (Heb. 6:10.)

Sincerely yours,

(Signed) NESTOR A. NESDOLY."

*"To ride loose to this life is to see it with the
glory of Eden upon it"*

—COPEC REPORT.

*"Men and movements are wedded in the plan
of God. His people and His purpose come together
at all great points of history."*

—SELECTED.

CHAPTER IV.
KNIGHTS OF THE HOLY QUEST

1. *The Adventure of Missions*

A church that never moves out to fresh adventures, but lives always on the defensive, is a church which is betraying its Gospel. From such a reproach the Baptists of Ontario and Quebec have always been safe. In April, 1869, the Baptist Home Mission Society convened at Aylmer, and, upon motion of



First Baptist Church, Winnipeg.

Dr. Fyfe, resolved to appoint a deputation to visit the North-West. A resolution is only carried when it is carried out, and so in June of this year Rev. Thomas Davidson, D.D., and Rev. Thomas Baldwin left Ingersoll for the Red River Settlement. There were then no Canadian railroads north and west of Owen Sound. Four days by an American railroad brought them to St. Cloud, Minn., where they changed to wagon and mule-team. Travelling by day they prayed and pitched their tent at night.

When they reached the International boundary they inscribed "Canada" upon the proper side of the post at Pembina and sang "God save the Queen." Fourteen days and fourteen hundred miles from Ingersoll brought them to Winnipeg, which at that time had less than two score homes. Their report of climate, soil and future prospects was so favorable that a Western Missionary fund, to support a missionary for three years, was inaugurated and a commission was appointed to carry out the wishes of the Convention.

These "gentleman adventurers" of the Baptist Churches of Ontario and Quebec were awake to the cause of this Western world and knew that there were powers waiting to be released sufficient for all its needs. As modern apostles they led the way and the Convention which sent them out, sharing their vision, gave themselves to establish the Kingdom of God in Western Canada.

In those days, just over fifty years ago, Ontario and Quebec Baptists numbered about sixteen thousand but they expressed their missionary faith in two grand adventures. Rev. John McLaurin was sent from Stratford to India and Rev. Alexander McDonald from Sparta to Winnipeg. During the past fifty years the adventure in India has grown to eighty-six churches with seventeen thousand five hundred and six members and the one in Western Canada has grown to two hundred and forty-six churches with twenty thousand, three hundred and twenty-nine members, and with twelve hundred and fifteen baptisms in the past year. During the same time the parent Convention has grown to four

hundred and ninety-five churches, with sixty thousand, three hundred and sixty members. To make the adventure of the Great Commission is to grow, to refuse is to perish.

2. "Pioneer" McDonald

Pioneer missionaries are born with a fever for purposeful action and are always on duty. They love their work and the harder it is the more they



"Pioneer
MacDonald"

"To us he is Pioneer McDonald—the little father of the Baptists of Western Canada—scarred by service, chastened by sorrows, a man of God in whom there is no guile. We love him, not merely because he was first, but because to the last he sets us that most beautiful of examples: a life of unbargaining and unostentatious Christian service."

—Judge D. B. Harkness.

love it. They have sanctified sound sense and exercise it with grace. With a fine contempt for criticism they move steadily on to their goal and are ready every day to pay with their bodies for their soul's desire. Such a man was Rev. Alexander McDonald, who gave up his pastorate with the First Yarmouth and Sparta churches to undertake the Baptist Mission to Western Canada.

Our pioneer missionary reached Winnipeg in May 1873, and found a town of about six hundred people, but he could only find one Baptist—the late W. R. Dick, whose family was twelve miles out in the country. The only public place available for meetings was the school house and this was so unfavorably located that much of his work was personal and house to house visitation. He organized the first

Rev.
A. A. Cameron
Second Pastor
First Baptist
Church,
Winnipeg and
First Editor of
"Western
Baptist"



regular prayer-meeting in Winnipeg in a private house and invited all praying people. The meeting became a considerable centre of religious influence.

A church was much needed, so in December the pioneer went back to get some money and a missionary. The money was subscribed and he secured a missionary too, for on June 9th, 1874, he married Miss Lucinda York, who for forty years shared with him all the rigors of a pioneer's life. Soon after they started from Newberg with a horse and buggy, a "Karn" organ and numerous boxes. First by

train to Sarnia and thence by boat they came to the present site of Port Arthur. Hence by land and by lake along the "Dawson Route" they came west, sleeping at night by the roadside or lake shore. A number of Indians followed them across the Lake of the Woods. Mrs. McDonald liked the canoes, so one Indian Chief with two sturdy red-skins took her in for part of the day. The journey took three weeks and the boxes were changed from one conveyance to another sixty times—a trans-Canada trip without the "Trans-Canada."

During the missionary's absence Mr. W. R. Dick gave the site and further assisted in building a church which was dedicated, free of debt, in November 1874. The First Baptist Church of Winnipeg and of Western Canada was organized February 7th, 1875, with seven members. The first two candidates were baptized on January 23rd, 1876.

"If you are to be a bishop," wrote Fenelon to a friend, "for God's sake beware of doing it by halves." Pioneer McDonald and his wife did nothing by halves. The first member added to the original seven was Mr. A. E. de St. Dalmas, whom he soon encouraged to enter the ministry and helped off to Woodstock College. Many another young man, under God, owed his decision to preach to Pioneer McDonald. He made long trips into the country hunting up isolated Baptists and preaching too. On one of these trips a ferryman, collecting fare, asked if he was on duty. "I am always on duty," was his reply. Many a man received "a lift" from him and as they rode he confronted them with Jesus.

About 1883 Mr. McDonald resigned the pastorate of the First Church to become a pastor at large among the churches. True to his pioneer instincts he went to Edmonton, when it was little more than a trading post, and later organized the Strathcona Church there. This church, which is one of the most thriving in the West, had fifty baptisms last year. His last pastorate was Leduc. Here also he built a church which is now the home of a flourishing German Baptist cause.

3. A Beloved Disciple

"These all died in faith, not having received the promises, but having seen them afar off."—Hebrews XI:13

God's greatest instrument is His preacher and teacher. Alexander Grant was both in a great measure. From being a very successful pastor at Talbot Street, London, he went to superintend the Home mission work of Ontario and from there he came, in 1889, to the First Church, Winnipeg. His first act was to organize the German element into a church and see it comfortably housed. Next the Indians were set apart in an organization of their own. Now followed the setting up of the Scandinavian Church and then a new chapel for his own church. This was just completed when the Logan Avenue Church was organized and, by Brother Grant's help, a commodious house of worship was secured for them.

One loving heart sets another heart on fire and Alexander Grant caused many hearts to glow with love of Christ. The writer once engaged in

conversation with a fellow passenger. "I was led to Christ," she said, "by Alexander Grant. He gave up an evening appointment to talk to me about my soul." Many another active Christian bears the same testimony to-day. As a preacher he knew and was persuaded and therefore he inspired men with confidence. In preaching he laid down his life for his brethren, for his sermons were the life blood of a



Rev.
Alexander
Grant

Christian spirit. He loved deeply and lived in sympathetic touch with all of life. His fine intuition outran his own experience as John outran Peter long ago and so he was a great comforter both in and out of the pulpit.

For a few years previous to the coming of Rev. H. G. Mellick there was no Superintendent of Missions and Mr. Grant exercised a semi-official supervision of the whole territory. In addition to this he became editor of the *North-West Baptist* and got out the July number. Leaving the "copy" for the August issue with the printer he left for a short

vacation and was drowned in the Nepigon River August 4th, 1897. As preacher, organizer, pastor and evangelist his influence is still felt in Western Canada. The deep but open secret of his abundant life and abounding service lay in his conscious relation to the Living Christ, whose we are and whom we serve.

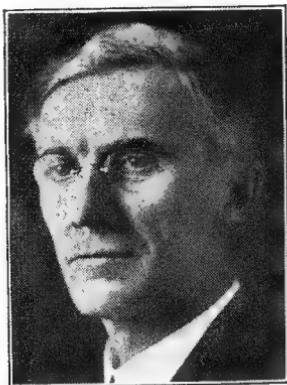
4. *A Knight of the Kingdom*

"Even the decent sort of fellow who has a healthy prejudice in favor of minding his own business must face the Livingstone dictum that God has a business in his own earth. And ours it is to be about our Father's business." Dr. Patterson, since the day of his baptism by Rev. A. F. Baker in Woodstock, N.B., has been about his Father's business. In 1899 he came west and settled with the church at Minnedosa. Not long after we find him in Winnipeg as pastor of Nena Street Church—now "Emmanuel." Speaking at the farewell meeting of Rev. H. B. and Mrs. Cross in 1902, he said: "If the spirit of Jesus actuates us, our circle of interest will be coincident with His. Racial and social distinctions will be lost, and mankind will be one to us in Christ's love." True to these words Dr. Patterson has always been actively missionary. "Geographical Christianity" he has none of. A great preacher, he never uses God's name merely "to fill up the gap in an argument." To him God is love and love is not in word but in deeds.

As a home missionary in the northern part of Saskatchewan he organized and became the first pastor of the church at Prince Albert. His next

work was with the First Church, Calgary. While the church home was burning one night, Dr. Patterson was already soliciting subscriptions for a new building. So the story runs, and, whatever its basis in facts, it is quite typical of the man, whose restless energy is ever ready for a new task.

From Calgary he went to the First Church, Edmonton, where he was not only a leading citizen



*President
F. W.
Patterson,
LL.D.
Acadia
College*

and a preacher, belonging to every denomination, but made a large contribution to the student life of Edmonton University, which later bestowed upon him the degree of LL.D. Alberta was the first province in Canada to "go dry." This early prohibition victory was due in a large measure to the eloquence, energy and ability of Dr. F. W. Patterson. His next move was to the First Church, Winnipeg, and later he became General Secretary of the Baptist Union of Western Canada.

In 1923 he was called to the Presidency of Acadia University. With a heart filled with love and hands

filled with good deeds he lived greatly and served Western Canada for twenty-four years. With his rich imagination and human sympathies he enters fully into the life of the student race, with his manly nobilities he inspires bigness in others, and with his keen sense for affairs he makes an eminently successful President.

*Rev. J. W.
Litch, D.D.*



5. Do the Work of an Evangelist

"A strange coincidence, to use a phrase by which things happen nowadays," brought two graduates of Acadia College to Emerson, one as school teacher and one as preacher. The teacher, J. Willard Litch, was a skeptic but, through the gracious influence of his wife, the preaching of Rev. H. H. Hall and under God's Spirit he was soundly converted. Mr. Litch had been suffering from inflammatory rheumatism and the people said "Baptism will kill him." After the baptism Pastor Hall said, "Don't you limp?"

He didn't, but got well. The folks then said, "The shock cured him." Precisely!

The Lord established Mr. Litch's "goings" and put a new song in his mouth. So he preached his first sermon a month after his baptism. All the way from Broadway, Winnipeg, to the First Church, Vancouver, he has served with eminent success both as pastor and evangelist, and no man knows better how to unite both. Altogether he has baptized more than a thousand into the membership of our Baptist churches.

After two very successful pastorates in Manitoba, Dr. Litch went to the First Church, Calgary. It was then, 1898, a Home Mission Church with thirty members. In seven months it became self-supporting and when he left, 1904, the church had a new home with more than 300 members. During this six years' pastorate he baptized over two hundred.

Dr. Litch's next pastorate was at First Church, Vancouver, when he baptized over a hundred and received more than 300 into the membership. In 1912 he founded and became the first pastor of "Ruth Morton Memorial."

Mr. Morton, the first Baptist in B.C., gave the money, Mrs. Morton gave the name, Dr. Litch gave his services, and God gave the increase. The church began with twenty members and in 1921 had more than 300. Since taking up his strenuous duties as Superintendent of British Columbia Dr. Litch continues to be an evangelist and is constantly at work assisting the churches throughout the province.

Rev. F. W. Auvache of Sapperton, B.C. is the only

pastor left in Western Canada who was here when Dr. Litch began to preach.

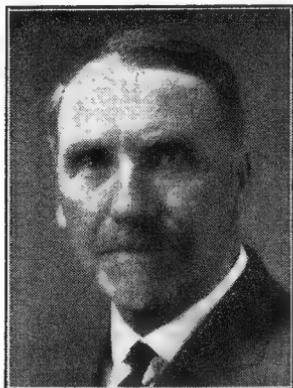
7. *A Modern Crusader*

"The one prudence in life," says Emerson, "is concentration, the one evil dissipation." Dr. McLaurin never dissipates. He was born at Clarence, in the Ottawa Valley, in 1854 and baptized at fourteen. Entering Woodstock at the age of seventeen, he began to preach that year and has been faithfully at it ever since.

After successful pastorates in St. Mary's, Sarnia and Galt he came to Brandon in 1897, where he remained four years. With the cheerfulness of a man who lives for a cause he accepted a lower salary than he had received as a pastor to become Superintendent of Missions for Manitoba and the North-West Territories.

Believing that our mission in the West is a thing of God's own willing, he has gone about his work with unflagging zeal, covering an average of 20,000 miles a year for several years. Let us follow him on one trip. In 1903 he secured a team of horses and a democrat with a canvas cover to provide shelter at night. From Carnduff he drove north and west to Regina and thence to Saskatoon. The year before he baptized the first converts ever emersed in the northern part of the province of Saskatchewan. Sleeping in his "democrat" wherever night overtook him, often many miles from a settler, he kept on through sparsely settled districts as far as Edmonton. During the two months he

drove eight hundred miles, preached frequently, and helped many who were spiritually destitute. There were few railroads in those days, so on two other occasions, Dr. McLaurin purchased an outfit and drove over the Saskatoon district. On one of these tours he covered more than seven hundred miles and organized churches at Rockhaven, Narrow Lake and Touchwood Hills.



*Rev. C. C.
McLaurin
D.D.*

In 1902 Saskatoon had a population of fifty people, but our Crusader believed in the future and sought out a vacant lot for a church. The price was only sixty dollars, but the money could not be raised, so the project waited two years. In 1904 Dr. McLaurin organized the Saskatoon Baptist Church with twenty-one members. He again looked up the owner of the "vacant lot," but the price was now four hundred dollars instead of sixty, and money was as scarce as ever. The founder of seventy-five churches was not daunted, however, so he got fifty dollars at the bank, giving his own note

as security, and solicited the balance in small sums from various parts of the country. This lot was afterwards sold for \$45,000 and the money was used for the present site and edifice. Today Saskatoon has a population of over 20,000 and this is one of its most influential churches. Money invested in Home Missions in Western Canada today will still pay the best of dividends and a life invested, with the same abandon will produce as great results as that of this modern Crusader.

With a Christianity sublimely positive, he proclaims rather than defends his Master's message and is a witness rather than an advocate. From Reston and Kenton in Manitoba to Lacombe and Clive in Alberta this Crusader of the Cross has organized about seventy-five churches. God takes considerable risk when he makes a pioneer, but records like Dr. McLaurin's justify the venture and make it easier to believe that Jesus and Truth will prevail.

*"It is the task of the college to teach students
to think. It is the province of the Christian college
to put Jesus Christ and His teaching at the heart
of their thinking."*

—GEORGE L. PETERS.

*"The small Christian college is the hope of
America"*

—JAMES J. HILL.

CHAPTER V.
A SPIRITUAL LABORATORY

1. *Prairie College*

"Jesus," says Dr. James Moffat, "came from God to bring men the religion which is religion and everything depends upon the attitude taken up to Him." A Christian College founded in His Name, with the dominating purpose of bringing young men and women in all the reaches of life's thought and



*Rev. John
Crawford, D.D.*

action into a vital relation to Jesus, is one of the best assets which a new country can have. Rev. John Crawford, D.D., thought so and resigned from Woodstock College, where he had been a professor for twelve years, to solicit funds from Toronto to Halifax, for the founding of a school in Western Canada which would teach both Arts and Theology. The site chosen was Rapid City and the school was opened in 1880 under the name of Prairie

College, with Dr. Crawford as President. The first catalogue of students contains the names of twelve men "who have the Gospel ministry in view." The third name on the list is that of J. E. Davis—our late "martyr missionary."

Believing firmly that "God's foremost instrument is His preacher in both the civilization and the evangelization of the world," Dr. Crawford did his utmost to make the College succeed and to produce



ministers. His own gifts included a farm and a thousand dollars in money. There were few Baptists in the West, however, and Ontario had its own educational problem at this time, so Prairie College did not receive adequate support. When the Convention of Manitoba met at Portage la Prairie in 1883 they therefore decided to close the school, but not before it had given a good account of itself. Christian culture is the product of and the inclination for vicarious living. Dr. Crawford lived for his students and they caught his spirit. During its short history of three years, some fifty conversions

and the organization of eight churches could be traced to the missionary efforts of its teachers and students; Rev. John E. Davis had been started upon his missionary course and most of the other men referred to above became preachers. If Prairie College has done nothing more than start the late John E. Davis upon his Christ-like and courageous career of vicarious living for the Lepers of Rama-chandrapuram it would be worthy of a large place in the annals of our denomination.

2. *Rapid City Academy*

"It is the province of a great poet," Wordsworth said, "to raise people up to his own level, not to descend to theirs." It were even more truly said of the preacher and the Christian educationist. Prof. S. J. McKee decided early to give his life to the cause of Christian education, and chose that most impressionable period—the high school or academy age. In October, 1882, he opened, at Rapid City, an academy which was to meet the needs of those students whom Prairie College did not provide for.

The "Announcement" for 1888-89 gives three courses—the Preparatory, Intermediate and Collegiate.

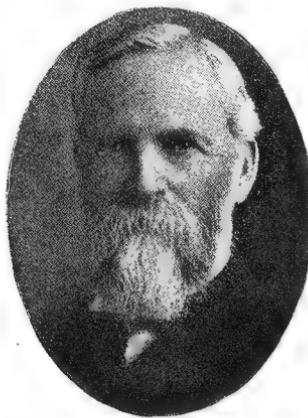
"The aim of the Academy is to gather together in a first-class boarding school, those young men and women who desire, in the highest sense, to make the most of themselves, to throw around them such moral and Christian influences as will help to develop manly and upright lives; to provide for them, as far as possible, a real home; to extend to them, at all times, such sympathetic help as the student is

ever in need of, and to send them home after each year's work capable of proving themselves more useful members in their own families and in the communities from which they come."

Dr. McKee later moved the Academy to Brandon where, assisted always by his heroic wife, he carried on until the opening of Brandon College in 1899.

Dr. McKee writes of the financial struggle which students of those days had: "Money was not so

*Prof. S. J.
McKee, Ph.D.*



plentiful as it is now, but the desire of parents for an education for their children was as strong as in old Ontario. Young men, too, were ambitious to prepare themselves to do their best work in life. Sometimes a father would come to me and speak thus: 'I want to send my son to the Academy this year but I have no money.' 'Well, what is your plan?' I would ask. He would answer, 'I will deliver you ten loads of wood.' 'All right, that will be satisfactory,' was my reply. Another with a similar

request for his daughter agreed to deliver at my farm in the spring a good cow worth forty dollars. One young man would offer to take care of my farm stock during the winter. Another agreed to work on the farm the following summer, and so on. Offers were always accepted if they could be made use of at all. Credit, too, was freely given and almost invariably all promises were redeemed."

The religious welfare of the students was always a matter of deep concern to the Principal and not less than twenty-two were converted in special services conducted in the Academy one winter.

3. *Back of the Beginnings*

The eighth annual meeting of "The Baptist Convention of Manitoba and the North-West" met in Winnipeg in 1889. The report of the Educational Committee was, in part, as follows:

"That this Convention now decide to establish a Baptist College provided a guarantee of an annual revenue of \$8,500 for three years is secured.

"That a Board of Education consisting of twenty-one members be appointed, with W. A. McIntyre as chairman.

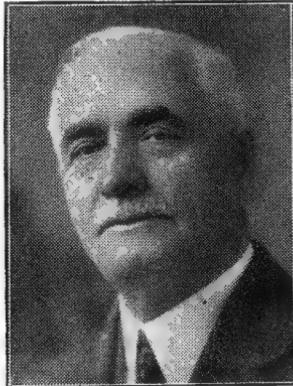
"That the institution be located in the city of Brandon provided that city would contribute the sum of \$10,000."

On Wednesday, July 14th, the Board of Education met in Portage la Prairie. The Brandon members of the Board reported written pledges from their city to the amount of \$7,000. Prof. S. J. McKee was appointed to visit Ontario and Quebec as "canvassing agent," while Brandon was urged,

through its Board members, to extend their subscriptions to \$10,000 within three months.

The next meeting of the Board was held at Portage la Prairie on November 14th. Prof. McKee reported that the Ontario Convention which he attended in Ottawa, entirely favored the idea of educational work in the West, but was not then prepared to co-operate in such a scheme. The Educational

*Mr. Robert Darrach
Chairman of
Board of
Directors
since 1917*



Board therefore resolved to abandon the canvass in the East and allow the question to remain in abeyance for the time being.

4. *The Beginnings*

"The best kind of a committee," said Mr. Spurgeon, "is a committee of three with two of the members sick-a-bed." The seventeenth "Baptist Convention of Manitoba and the North-West," which met in Winnipeg, June 14th, 1898, appointed a committee of five "on Education." At the next

Convention in Portage, this committee reported, in part, as follows:

"A few months ago the Lord put it into the hearts of three of His people in the East to offer a generous contribution towards beginning this work; and a brother was found whom your committee can with confidence recommend as leader in the new movement.

"Your Committee would recommend:

"1. That we proceed to inaugurate a movement for the establishment of a denominational school at once.

"2. That we extend a call to Dr. A. P. McDiarmid to act as Principal.



*Stewart Block
in Brandon
where the
College began*

"3. That we appoint a committee of twenty-one directors.

"4. That at present the question of site be left with the President and the Board of Directors, but that no site be considered permanent till endorsed by this Convention at a regular or special meeting."

This was evidently a good committee.

Dr. McDiarmid accepted the call extended to him and arriving early in July, 1899, entered at once upon the duties of his office. The first meeting of the first Board of Directors was held July 11th, 1899, to consider the suggestions of the Principal, who had been "looking over the ground."

It was decided to begin in the rooms occupied by Prof. McKee's academy and to purchase his furnishings.

A special meeting of the Convention was held in Winnipeg, July 25th, "to decide the matter of a permanent location." After some discussion it was unanimously resolved:

"That we proceed to establish and develop an educational school in Brandon.

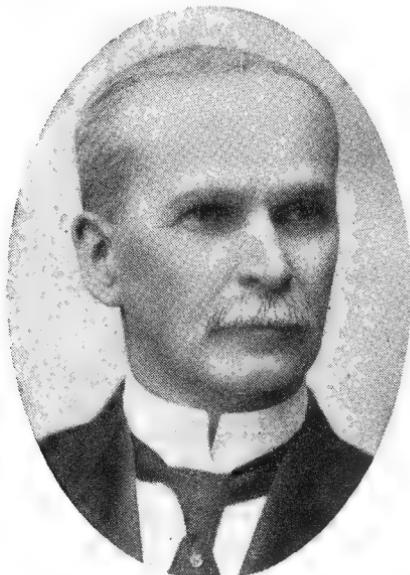
"That the school be known as Brandon College.

"That the quorum of the Board of Directors be fixed at eleven."

5. *The First President*

If Jesus is "the truth," then truth is much more than abstract principles. Truth is personal and the higher the truth the more complete must be the personality through which it is taught. Teaching, like preaching then, is "truth through personality." The better the personality the better the teaching. Brandon College was particularly favored in the person of its first President, Rev. A. P. McDiarmid, D.D. As a student in Woodstock College he came under the influence of that master maker of men, Dr. R. A. Fyfe. Later he was an honor graduate in Philosophy from Toronto University, and finally of Rochester Theological Seminary. In appreciation of his scholarship and his working efficiency, McMaster University bestowed upon him an honorary degree. As Secretary to the Board of Foreign Missions, Dr. McDiarmid had proved his administrative ability before going to Brandon. With the marks of a ripe Christian character and the gifts of a great teacher,

with proven executive ability and wide missionary interests, Dr. McDiarmid possessed a rare combination of those gifts so essential in the founder and first Principal of a Christian college, whose destinies he so largely shaped and guided until 1912, when he



*Rev. A. P.
McDiarmid
D.D.*

gave them over to Brandon's second President, Dr. H. P. Whidden.

6. Away to a Good Start

The first session of Brandon College opened October 2nd, 1899, in the "Stewart Block," where Dr. McKee had held the Academy. The enrolment for the year was 110 and of these thirteen had the Baptist ministry in view.

A College is not a set of buildings, but an atmosphere and an environment in which men live and from which they assimilate those principles of thought and action which make them good and useful citizens. Dr. John R. Mott, when visiting Brandon, said the atmosphere of the college was one of the best to be found on the continent. The spirit of Brandon graduates continues to agree with this finding. In a Manitoba climate, however, a



Brandon College, Brandon, Man.

building too is necessary and the academy classrooms were inadequate to provide for the first year's class.

Plans were accordingly drawn for a substantial brick building with a stone basement which would provide both classroom accommodation and a residence for the students. Dr. McDiarmid was relieved of teaching duties to solicit subscriptions for the new building which was to cost about \$44,000 with furnishings. The work began in June, 1900, and the corner-stone was laid in July by Mrs. Wm. Davies of Toronto in the presence of a gather-

ing representing every province in the Dominion. We must add here that the beginning of the College itself was made possible largely through the generosity of Mr. and Mrs. William Davies. The building was formally opened in the autumn of 1901. The gift of Clark Hall by Dr. and Mrs. C. W. Clark, of Winnipeg (now Toronto) greatly increased the efficiency of the school and renders incalculable service



*Chancellor
H. P. Whidden,
D.D., LL.D.*

to successive generations of students who find a home within its walls.

7. *Rev. H. P. Whidden, D.D., LL.D.*

Dr. Whidden came to Brandon College as her second President in 1912. During the long war years there was not a student left at the College who was fit for service. Dr. Whidden himself served his constituency at Ottawa with eminent success, while at home he kept things ready for extension whenever peace should return.

After the signing of the Armistice, the Extension Movement for a "Bigger Brandon College" was

launched with an objective of half a million. In the city of Brandon some forty Baptists subscribed \$40,000, and Brandon citizens gave generously to the fund for a "Citizens' Science Building." The first unit has already been completed and the formal opening took place in the autumn of 1923. Continuing his friendship, the late Mr. Wm. Davies left \$100,000 to the College on condition that friends in Western Canada would subscribe another \$100,000. Dr. Whidden, assisted by Rev. J. W. Sparks, secured \$105,000 in pledges. A noble display of the Brandon College spirit is the gift of \$1,250 which the class of '23 made to the "Memorial Gymnasium" fund, largely subscribed by the students and faculty. This fund has now reached approximately \$15,000. Practically all of it has been secured through the work of the students.

When Dr. Whidden came to Brandon there were sixty-one in the Arts Department, when he left there were one hundred and thirty-two in Arts, the first unit of the new Science building had been completed and \$425,000 in cash and pledges were secured for the "Bigger Brandon College."

For the Chancellor of McMaster University, "God is love and love is not in word but in deed," so he will go steadily on to do for McMaster what he did so well for Brandon.

8. The Supreme Purpose

The late President of the College was the Rev. Franklin W. Sweet, D.D., who came to us in 1923 from the Church of the Master, Cleveland, Ohio. About that time Dr. Whidden wrote:

"In appointing him to the Presidency of our College the Board of Directors has taken wise and far-sighted action. . . . With good scholastic training, a rich and varied experience, deep interest in Christian education and unfailing ability to relate himself to young life as well as to the men and movements of today, he stands out conspicuously in my thought as just the man to lead Brandon College during the coming years."



*Rev. Franklin
W. Sweet,
D.D.*

From the day that he assumed office in 1923 until his sudden passing, Dr. Sweet steadily gained favor in all the West and more than fulfilled every hope of Chancellor Whidden. Within the College he was dearly beloved by both faculty and students.

The supreme business of a denominational College is to produce ministers and missionaries. This is perhaps its hardest test and Brandon College passes well up. From 1908 to 1924 not less than seventy-two students have gone out from her classes as ministers and missionaries.

This is a large total for a new College and a new country. Out of the seventy-two not less than twenty-six graduated in Theology and thirty-four others in Arts. The remaining twelve took partial courses. Out of this total twenty-six are now actively engaged in the ministry in the West and six others in the Ontario and Quebec Convention. Eleven are missionaries or missionaries-elect. One



Brandon College Student Volunteer Band—Year 1923-'24.

is preaching in England, five in the United States and four others are pursuing further theological studies.

There are one hundred and four students in First Year Arts this year and one hundred and ninety-seven in all four years. Of this number fourteen are ministerial students and nine are regularly engaged as student supplies. The Student Volunteer Band as shown in this picture was taken last year and includes Rev. Ernest Church, who is under appointment to sail to India this Autumn.

"For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place: but who knoweth whether thou art come to the kingdom for such a time as this?"

—MORDECAI.

"Lord increase our faith, and then increase our faithfulness, and give us courage to thank Thee that Thou didst match us with this hour."

—SELECTED

CHAPTER VI.

FOR SUCH A TIME AS THIS

1. *His People and His Purpose*

Just fifty years ago the first Baptist church in Western Canada was organized in Winnipeg with seven members. Today we have 240 Baptist churches with 20,320 members. During the first twelve months there were two baptisms and during the past twelve months there were more than 1,250 baptisms, or one baptism for every 16.3 members. This is good. According to the Ontario and Quebec Year Book it is the best in Canada. It is better, too, than the Southern Baptist Convention. It is not good enough, however, to overtake the task of Canadian Baptists in Western Canada, where we face the greatest of Home Mission fields and the greatest of obstacles.

A significant feature, which makes our work not only difficult but often discouraging, is the unsettled and transient character of the congregation. Western Canada is not so much a place upon the map as a state of mind and that state is one of adventure. After a few years on the prairies, people move on to the coast. Two or three successive dry years are sufficient to cause three or four good families to move into another locality, and this is enough in a small church to leave it very weak, not only financially, but spiritually too. It is hardly an extraordinary occurrence for a church to lose more than twenty-five per cent. of its members by removal in a single year.

As we have already noted, our people are scattered over these prairies and in the valleys of British Columbia in small groups, with long distances between them. Many individuals, and not a few families, are separated entirely from all other Baptists. This isolation has different results. Those who are quite alone in their faith are tempted to join other churches and frequently do so. It is a matter of a good deal of time and expense for superintendents or others to visit them and offer pastoral oversight even of a meagre kind.

Another inevitable result of this feature is that, outside of the towns and cities, our churches are small and widely separated. Many are therefore Home Missionary churches, and those which become self-supporting must give quite generously to raise even a small missionary budget in addition to local expenses. In other words, rural Baptist work in this land is peculiarly expensive. Yet the smaller churches *must* be preserved if the larger ones are to prosper.

And what of the Home Mission pastors who face long severe winters and take long drives to cover these fields? They are courageous and faithful men. They are so deeply convinced of the worthfulness of our Baptist Mission and Message that no campaign for union can shake them loose.

There is also the constant agitation for union which, of course, affects our churches and will inevitably make our work some harder. Our people, however, like our missionaries, have the vision to see beyond the difficulties, therefore they will succeed. God has called them to a mental and spiritual

freedom, so they refuse to "sterilize the intellect and call it unanimity." Western Baptists are Baptists through and through, they are evangelistic to the heart of their being and they are missionary to the tips of their fingers.

Yes, there are difficulties, but there always were and will be. Men and movements are brought together in God's plan. His people and His purpose meet at the great junctions of His highway. We will be Christians first and always, but as interpreters of a spiritual religion we must be Baptist. In this day, above all, we are called of God to carry on in Western Canada a programme worthy of a denomination which stands for the supreme importance of a spiritual religion. "Our Baptist Obligations" to Western Canada "are imperative and *must* be discharged."

If we will provide the men, the God who brought us into Western Canada "for such a time as this," will also bring us into the strong city; He will lead us into Edom. We are the people of His choice. He has matched His people with His purpose in this great hour. "Lord increase our faith, and then increase our faithfulness, and give us courage to thank Thee that Thou didst match us with the hour."

2. *The B.Y.P.U.*

If there are three young people in a church there are enough for a Young People's Society. Three united for service and study will win three more. An aggressive B.Y.P.U. in every Baptist Church is our reasonable ideal. Such a society has four

nights a month. One night per month or a series of successive nights given to the systematic study of some good Bible course, helps our young people to develop qualities of leadership among themselves. A second night each month, or a series of nights successively given to a consistent study of Baptist

*Rev.
Percy Robert
B.Y.P.U.
Secretary
for
Alberta*



Missions and Baptist Doctrines, will give us a constituency of well-informed and well-trained men and women from whom to draw for Sunday School teachers and other church duties. We are also seeking to develop in each of our societies a course on "Stewardship for All of Life." Jesus said your money and your life, and every church should give both for His kingdom.

"Love so amazing, so divine,
Demands my life, my soul, my all."

If we will give our life, it will not be hard to include our money. Paul gave his life and then he said: "I count anything a loss compared to the supreme value of knowing Christ Jesus my Lord." Living-stone gave his life and then he said: "I will place no value on anything I have or may possess; except in its relation to the Kingdom of God." The poor widow gave herself and then she gave her substance—all of it.

3. *A B.Y.P.U. of Canada*

At present we have, in three of the Western Provinces, an aggressive Provincial Young People's Organization and we hope to organize in Calgary in January, 1926, a B.Y.P.U. of Western Canada.

With a strong B.Y.P.U. of Ontario and Quebec, and one in the Maritime Provinces, and another in the West, the road should be clear to a B.Y.P.U. of Canada.

Such an organization need not hold a popular convention more frequently than once in three or four years, but it could have an all-Canada committee through which all matters common to Canadian work could be cleared. If we would develop a Canadian Baptist consciousness, which is very desirable, this is the logical place to begin. The Baptist Young People of Western Canada beg leave, here and now, to extend a very cordial invitation to the B.Y.P.U. of Ontario and Quebec and to the B.Y.P.U. of the Maritime Provinces to meet in an all-Canada Convention of Baptist Young People in Winnipeg in the summer of 1926.

4. Recruiting for the Ministry

Dr. Clifford, in one of his letters, says that he counted that year lost which did not produce either a minister or a journalist. Rev. Thomas Phillips of Bloomsbury said recently that his twenty years' ministry had produced eight missionaries and thirteen ministers. This is almost one for each year. Rev. J. Paul Erickson, Superintendent of Swedish Missions, says that his ideal is to see every Swedish



B.Y.P.U. Delegation from Clive, Alta., to Gull Lake Conference.

church represented at Brandon College by a ministerial student. Surely this is not too much to expect, and if we really expect it perhaps we will achieve it. We often hear Carey quoted like this: "Attempt great things for God, expect great things from God." Carey did not say it this way. "Expect" and then "attempt," that is Carey's order. First the expectancy. "According to your faith," is the measure with churches as with individuals.

Beulah Baptist Church, Winnipeg has two promising ministerial students at Brandon and two others about ready to enter. These four come out of a membership of eighty-one and within a ministry of five years by Rev. F. R. Julian. To mark and make men for the ministry is one of the objectives always before this pastor. Is it quite right for a church to exist year by year without a serious attempt, under God, to reproduce its own life in ministerial and missionary recruits?

Dr. John R. Mott, in writing of spiritual perils in the life of Christian leaders, places "aimlessness" at the very beginning. Is it a fact that there is a spiritual aimlessness in the church's life in regard to seeking recruits for the ministry? If it is it is a serious weakness and there is no group so well able to remedy it as the Young People of the church. Why should not recruiting for the ministry be a definite part of every B.P.Y.U. programme? "Pray ye therefore the Lord of the Harvest" for all over the world it is the time for the sickle and the laborers are few—so few.

5. Sunday Schools

If we are to do our utmost for men we must begin to help them long before they become men. To help the child is to help the man, with an immediateness and effectiveness not possible in any other period in his life. The supreme task of the home and of the church is to win our boys and girls, especially those of the 'teen age, for Christ.

God's method in the remaking of men is regeneration and for His method there is no substitute—"Ye

must be born again." The time to begin is with the child, the best place to begin is in the home and the place to continue is in the Sunday School. The very existence of our churches depends upon our success in convincing boys and girls and young people that Jesus is Saviour, and in leading them to a personal experience of His saving Grace. To this end we are seeking to increase both the efficiency and the number of our Sunday Schools. Our programme is gathered up in the following chart, which is hung up in every school:

OUR SUNDAY SCHOOL STANDARD

1.	<i>Extension Work.</i>	
(a)	Cradle Roll	3
(b)	Home Department	3
(c)	Annual New Member Canvass .	4
2.	<i>Attendance.</i>	
(a)	Enrolment equal to 60% of church	3
(b)	60% average attendance.	3
(c)	Open every Sunday .	4
3.	<i>Grading.</i>	
(a)	Graded Classes	5
(b)	Graded or uniform Graded Lessons (Ungraded, 2)	5
4.	<i>Evangelism.</i>	
(a)	Evangelism Programme .	6
(b)	Scholars Baptized	4
5.	<i>Organized Classes.</i>	
(a)	Teen Age	4
(b)	Young People	3
(c)	Adults .	3
6.	<i>Teacher Training.</i>	
(a)	Standard or special course ...	7
(b)	Examination .	3

7.	<i>Workers' Conference.</i>	
(a)	Regular meetings	6
(b)	S.S. Conference or Summer Assembly	4
8.	<i>Special Instruction.</i>	
(a)	Missionary Programmes	5
(b)	Temperance Programmes	5
9.	<i>Denominational.</i>	
(a)	Memory Course	3
(b)	Denominational Lesson Helps	3
(c)	Annual Rally Day Offering	3
(d)	Annual Report	1
10.	<i>Special Days.</i>	
(a)	Children's Day in the Church	5
(b)	Rally Day .	5
		<hr/>
		100

S.S. & Y.P. Board, Baptist Union of Western Canada.

With the aid of this Standard we are able to get a very definite and comprehensive report from each school and to gauge, at least partially, our progress in the missionary task in Western Canada.

6. "Ye Must Be Born Again"

The Old Testament, as Livingstone pointed out, begins with man made in the image of God, while the New Testament begins with God made in the image of man. This is the last word in the argument that men and God have business with each other. The Baptist Union of Western Canada has one supreme aim to bring men and women in every act of life into right relation with God through Jesus Christ, to get men to Jesus Himself—"to His cross with its message of pardon and grace; to His throne

from which He rules the ages; to His indwelling Spirit, by which He is with us even to the end of the world."

"Ye must be born again," said Jesus, and the churches of the Baptist Union are founded upon this truth. Our doctrine of conversion before membership in the church demands that every Baptist church shall be vitally evangelistic or die. Not just evangelistic in a general sense but emphatically, pervasively and contagiously so. It is not the

Baptism
at
Kipling,
Sask.



duty of the pastor alone to be an evangelist but each member is responsible for this supreme business of the churches. Jesus said, "I am the Light of the World," and again He said, "Ye are the Light of the World." Every Baptist should be a home missionary, every disciple a discipler, every member a winner of souls, every church a brotherhood of personal evangelists. This must have been Jesus' thought when He said, "I will make you fishers of men." A distinctive need in each church is a burden for personal evangelism in the heart of each member of the church. After seventy years as preacher, Dr. Clifford said: "We are all in danger of seeking the crowd and forgetting the individual soul. Our chief

task is to care for individuals, to watch over and win souls separately." Where this is practised there will be a heart of love and one loving heart will set another heart on fire, so the revival will spread—a revival not brought to us from without but a perennial pervasive revival fed by the love within our own hearts. For ourselves, here in the West, we are seeking more and more to develop not only pastoral but personal evangelism in all our churches, and each year an increasing number are setting forth their faith in baptism. Thus we seek, under God, to build up bigger and better Baptist churches in this great land and to demonstrate the New Testament teaching of a church as a voluntary body of regenerated men and women.

7. The Soul of the Nation

Among those who deal with education, it is becoming more and more clearly recognized that religion is not one subject among many, but that all education is religious. So, too, with citizenship, every phase of it is religious and the soul of the nation is the character of its individual men and women.

In this West, at least forty per cent. of the people are non-Canadian in origin. Scandinavians, Germans and British immigrants can and do understand our ideas and institutions; they can and do sympathise with our ideals, they can and will, in a generation or two, become part and parcel of ourselves, if we will provide the churches to teach and demonstrate these ideals. This, however, is essential for all.

With hundreds of thousands who belong to other nationalities the case is far different and much more

difficult. Mr Stoddard, writing in the *Saturday Evening Post*, says: "We used to think that, though the original immigrants might remain largely alien in spirit, the next generation born in America would be fully assimilated. We know that, broadly speaking, this has not been the case." What really happens is that the "next generation," while speaking our language fluently, still responds to the pull of heredity and to inborn impulses and is often openly

Rev. William
Tatter
Hungarian
Missionary



hostile to our ideals and institutions. The Government provides schools to Canadianize this growing generation and finds they have not succeeded. Canadian ideals are Christian and therefore to Canadianize we must Christianize.

Already the State has far outstripped all the churches and, in one province alone now has about 450 school districts organized which no Protestant church has yet reached. To all who love Canada every such district in the West is a persistent call

to give the Gospel to this generation who are Canadian born but not Canadian. To all who love God the call is doubly persistent and love is not in words but in deeds. Some are demanding that religious instruction be given in the schools themselves to supply this need. This is shifting the responsibility from the churches, where it rightly belongs, to the state, which cannot do it competently. To Baptists, therefore, who believe in the separation of Church and State, the challenge to provide these unchurched districts with churches and Bible schools comes with double force.

If we will be separate we must be strenuous in our efforts to establish the Kingdom. We must justify our claims by our conduct. Our position is tenable only when our passion carries us into every unchurched district for Christ's sake and the Gospel.

8. The Fate of a Lost Chance

Every unoccupied district in Western Canada is a Home Mission field for Canadian Baptists. Then too we have a distinctive message for every man and woman in the land. We have a right to be proud of Baptist history. No denomination has done more for religious freedom, and none has borne more faithful witness to evangelical truth. While deplored any lack of communion which would impair or weaken the Christian testimony, we still believe that God has called us to a peculiar task. If, however, we are to deliver our message and fulfill our mission as Baptists we must continue to grow and go in greater power than ever before.

The late Henry Clay Trumbull once took his son to meet a famous general of the Civil War. The general shook hands with the boy and said: I am glad to see you Charlie. I hope you will make a good man, a good deal better than your father." "that's right, general," said Dr. Trumbull, "if he does not do better than his father, both of us will be failures." Quite so! Western Baptists standing upon the threshold of their second fifty years, must do better than the pioneers did in the first fifty. If we do not then both will be failures and the failure of both will be at our door. We are the inheritors of their trials and triumphs, of their failures and successes. We are privileged to build in the light and in the strength of their experiences, therefore we should build bigger and better.

If we should fail to do our part "then shall there enlargement and deliverance arise from another place" for "He shall reign whose right it is to reign," but what of the denomination which fails to make the most of such an opportunity? We may be justly and modestly proud of our past, but what of our present? We repeat our conviction: "If we will be separate we must be strenuous. Our claims can only be as strong as our conduct. Our position can only be maintained by our passion for souls, and for the establishment of Christ's Kingdom in this Western land."

"Knowledge we ask not—Knowledge Thou has lent;
But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent
The deed, the deed."

*"He shall reign, whose right it is to reign
How the victory is going to be achieved, how the
rightful King is going to win His way, we may
not be able to see. The victories of God, like the
victories of men on earthly battlefields generally
come about in unexpected way."*

—H. C. CARTER.

CHAPTER VII

101 Facts and Features

^{About} Western Baptist Missions

1. There is no argument for making any part of Canada Christian which does not involve making every part of it Christian.
2. The Western Baptist Home Mission Field is as far flung as the settled areas of Manitoba, Saskatchewan, Alberta and British Columbia.
3. From east to west our field extends 1,600 miles and from north to south the distance varies from 250 to 800 miles.
4. The total population of these four provinces is now 2,480,644 or about 27 per cent of Canada's population.
5. The increase between 1911 and 1921 was 760,000 or about 45 per cent.
6. The prairie provinces contain 170,000,000 arable acres or enough to provide each family in Canada with a ready-made farm of 100 acres.
7. These provinces produced, in 1923, enough wheat to make eight loaves of bread for each man, woman and child in all the word, or 452,260,000 bushels.
8. When Pioneer McDonald reached Winnipeg in 1873, it was a village of 600 people.
9. Winnipeg is now the third largest city in

Canada and the greatest grain market in the British Empire.

10. The Canadian Pacific yards at Winnipeg contain 303 miles of track, and are said to be the largest in the world.

11. Mr. and Mrs. McDonald's wedding trip from Ontario to Winnipeg in 1874 took three weeks, now you may travel from Toronto to Winnipeg in one day and a half.

12. The Panama Canal shortened the water route between Vancouver and Liverpool by 6,000 miles.

13. The first Baptist in the West, so far as we know was Mr. John Morton.

14. He visited New Westminster in 1862 and "home-steaded" 600 acres upon the present site of Vancouver in 1863.

15. The national parks in the Rocky Mountains are nearly as large as Belgium and two-thirds as large as Switzerland.

16. The fruit shipped from the Okanagan Valley, B.C. in 1921 was valued at \$4,160,882.

17. The forests of Western Canada contain 400 billion feet, B.M., as compared with 300 billion feet in Eastern Canada.

18. Alberta contains 14 per cent of the world's coal areas and 85 per cent of Canada's coal areas.

19. The first Baptist Mission in Western Canada was opened by Alexander McDonald in 1873.

20. The First Baptist Church was organized in Winnipeg in 1875, with seven members.

21. The first baptismal service was held in January, 1876.
22. Forty-nine years later there were 240 churches and 1,215 baptisms.
23. The first Baptist Church in British Columbia was organized in Victoria in 1876.
24. The first Baptist Church on the main land was organized at New Westminster in 1878.
25. The first Baptist Convention in the West was organized in 1882—"The Missionary Convention of Manitoba" with seven churches.
26. "The Baptist Convention of Manitoba and the North West Territories" came to be in 1885.
27. This Convention consisted of thirteen churches and 630 members.
28. The Baptist Convention of British Columbia was formed in 1897.
29. This Convention began with eleven churches and 1,050 members.
30. "The Baptist Convention of Western Canada" was formed by a union of these two conventions in 1907.
31. This Convention became "The Baptist Union of Western Canada in 1909.
32. The first meeting of the Baptist Union was held in Calgary in 1910.
33. There were then 220 churches with 14,300 members.
34. In the West at least 40 per cent of the people are non-Canadian in origin.

35. The first President of Brandon College was Rev. A. P. McDiarmid, D.D.

36. The first session of Brandon College opened October 2, 1899, with an enrolment of 110.

37. The Baptist women of Western Canada are organized into 125 Mission Circles and contribute \$20,000 yearly toward the Budget.

38. In 1887 the Women's Home and Foreign Missionary Society of Manitoba and the North-West Territories was formed.

39. There are now in the West ten Baptist Conventions and 240 churches with 200 additional preaching stations.

40. The present membership is 20,329.

41. Baptisms last year numbered 1,215, which is the best in our history.

In 1924—

42. Western Baptist Conventions

averaged one baptism per 16.7 members.

43. Southern Baptist Conventions

averaged one baptism per 17.8 members.

44. Ontario and Quebec Baptist Conventions

averaged one baptism per 21.1 members.

45. Northern Baptist Conventions

averaged one baptism per 21.7 members.

46. Maritime Baptist Conventions

averaged one baptism per 32.8 members.

47. The Manitoba Convention has 33 churches with 3,374 members.

48. Baptisms during the year numbered 180.

49. Work upon Manitoba rural fields is very difficult, and demands as true a missionary spirit as Bolivia or India.

50. The last census however lists 13,652 Baptists in the province so there is a considerable field for work.

51. Saskatchewan Convention has twenty-eight churches.

52. The Gospel is being preached at 65 places in this province.

53. Saskatchewan is a Cree Indian word meaning "swift current."

54. One twelfth of the population of this province is Russo-Ukrainian.

55. Saskatchewan has 53 nationalities.

56. During 1924 Moose Jaw church added 25 per cent to its membership by baptism.

57. Yorkton church, Sask. added 21 per cent to its membership by baptism in 1924.

58. The census returns 23,696 Baptists in the province.

59. There are upwards of 500 school districts in Saskatchewan which are not served by any Protestant church.

60. Alberta Convention has 50 churches.

61. The first church was organized in Calgary by the late Henry Stovel in 1888.

62. There were 7 charter members, and so far as known there were only 16 Baptists in all Calgary and surrounding district.

63. Today this church reports 1,066 members, and had 73 baptisms last year.

64. As late as 1898 it was a Home Mission Church. Last year it contributed \$6,244.62 for missionary work at home and abroad.

65. The membership of the Alberta Convention is 4,400. The "census" Baptists in the province are given as 27,829.

66. Dr. C. C. McLaurin during his superintendency in the West organized 75 Baptist churches—Many of them in Alberta.

67. British Columbia Convention has 47 churches.

68. The church membership is 5,900 and the "census" Baptists in the province number 20,858.

69. The first Mission pastor on the mainland was Rev. Robert Lennie.

70. Mr. Lennie preached the first sermon in Vancouver.

71. He organized the First Church, Vancouver in 1887 with 10 members.

72. There are now in Greater Vancouver 16 Baptist churches with an approximate membership of 3,400.

73. Baptisms in this Convention last year totalled 402—quite the best in its history.

74. Superintendent Litch during his ministry in the West has baptized over 1,000 into the membership of our churches.

75. Pastor Lennie, though now in his 91st year, is still well and lives at 606 Niagara St., Victoria.

76. Missionary work in the West is apparently conducive to long life and happiness.

77. The first Swedish Church was organized in Winnipeg in 1894.

78. The first Swedish pastor was Rev. Martin Berg.

79. The Swedish Baptist Conventions have 26 churches and the Gospel is regularly preached at 42 additional stations.

80. The present Superintendent of Swedish Churches is Rev. J. Paul Erickson. Evangelism and hard work are his specialities.

81. The first Norwegian Baptist Church was organized in Winnipeg in 1914.

82. The first Norwegian Church in Alberta was organized at Kingman in 1924.

83. There are 2 Norwegian Churches in Saskatchewan.

84. Rev. John Simpsen is the general evangelist for these people. They number 63,000 in Western Canada.

85. There are about 12,000 Hungarians in Western Canada.

86. The first Hungarian Baptist Church was organized at Kipling, Sask.

87. There are now 4 churches, all in Saskatchewan, and all are prospering.

88. Two new missionaries were added this year.

89. The Russo-Ukrainians in the West number about 185,000 and they hear the Baptist message gladly.

90. Their first church was organized at Overstone, Man. in 1904.

91. There are now 10 churches, and the Gospel is regularly preached in at least 16 additional stations.

92. There were 33 baptisms last year.

93. The German population of the West is considerably more than 100,000.

94. The first German Baptist Church was organized in Edenwald, Man. in 1886.

95. The McDiarmid Ave. (German Baptist) Church was organized in Winnipeg in 1889.

96. Miss Mary Epp who sailed to Bolivia in 1925 was a member of this church.

97. There are now 38 churches in the West and 23 additional preaching stations.

98. There is no argument for making any nation Christian which does not involve making every nation Christian.

99. During the past year 6 missionaries from Western churches were appointed to Bolivia and India.

100. Seven new churches were organized among the Conventions last year.

101. In all of these Conventions it is "The Time for the Sickle," and the harvest is plenteous, but the laborers are few—"Who knoweth whether thou art come to the kingdom for such a time as this?"

Dr. Flexer, Investigator for Rockefeller Foundation, says: "There is no organization either philanthropic or business, which is getting as large returns out of the money it spends as the Board of Missions "

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

"And he that reappeth receaweth wages, and gathered fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

—JOHN 4: 35, 36.

CHAPTER VIII.

“GLIMMERINGS OF THE HARVEST”

FLORENCE HEDGE McDONALD

[ED. NOTE.—Mrs. McDonald adapted her pageant, “Might and Mercies,” for the special study of Western Missions.]

CHARACTERS

Grandmother—Representing a lady 60 or 65 years of age.

Granddaughter and Grandson—12 and 14 years old.

Two Fairy Maidens—Tall graceful girls, dressed alike in white, with glittering head bands and wands of white with bow or butterfly at end.

Friend of all Nations—Young woman in white with drape of Christian flag.

Representatives of Nations—Several pairs of boys and girls (ten to fourteen or fifteen years) dressed in national costumes, if possible:

Russo-Ukranian,
Hungarian,
Norwegian,
German,
Swedish,
Jap and Chinese,
English.

Singer—Young woman or man.

Chorus of as many children as desired.

SETTINGS

The setting is comparatively simple and the arrangement of the characters on the platform is far from difficult, even so it may not be possible to figure it all out at the first, but by letting one detail follow another in the practices the whole will be worked out.

As there is no changing of platform arrangements, the usual curtains in front of the platform are not necessary, but may be used at the commencement of pageant if desired.

A pair of curtains a few feet from the wall at the back of platform will be necessary, for the Fairy Maidens part these, bringing to view the "Friend of all Nations," and from behind these curtains come all the Representatives of the Nations."

Opening chorus introducing pageant to be sung by children.

Tune—"We've a Story to Tell to the Nations."

I

We have gathered to tell you a story
That will make your hearts thrill with pride;
A story of courage and bravery,
Of those with Christ allied,
Of those with Christ allied.
"Go ye into all of my vineyard",
Was the Savior's last command.
And now we are praising His blessed Name,
That we under His banner stand.

II

We would like you to hear this glad story,
How the good news was brought to our West,
And join us in praising His Name,
That we are redeemed and blessed,
That we are redeemed and blessed.
"Go ye into all of my vineyard,"
Was the Savior's last command.
And now we are praising His blessed Name,
That we under His banner stand.

Characters are in places on the platform when chorus begins. If curtains are used, these are parted after chorus, showing Grandmother seated well to the right front of platform, and Granddaughter on a stool very near, both reading; Grandson wandering aimlessly around room, restless and a little out of sorts.

Grandson—I wish there was something for a fellow to do on Sunday besides dress up, go to church, then come home and twirl his thumbs.

Granddaughter—This is the only book I've got and it is not very interesting. Grandma, would you tell us a story?

Grandson—Count me out, if it is to be a fairy story.

Granddaughter—No, Grandma, not a fairy story and a story which we've never heard before.

Grandson—Oh! say, Grandma, have you got a good story, a peppy story for us, with adventure and all that sort of thing?

Grandmother—Yes, children, I have, a story which you've never heard before, one which is full of adventure, courage and bravery and yet one that is absolutely true. My story is called "Adventurers."

(Boy seats himself in a boyish fashion in a large chair. Grandma tells story. During closing sentences children show signs of sleepiness and finally fall fast asleep. At the last sentence, Grandma, too, nods and falls asleep).

Grandma's Story "THE ADVENTURERS"

Western Canada is the setting for my story. One would expect marvellous things to happen in a new country, nine times the size of France, where was fought so much of the greatest war of all history.

My story begins fifty years ago, when this great land was so sparsely settled and awaited the coming of the adventurers.

Adventurers need strong bodies, clear minds, stout hearts and tantalizing difficulties.

Isolated by distance; awesome by its expanse; alluring by its richness of mountain, field and forest; impelling by its numberless opportunities; how enticing Western Canada must have been to those who had the spirit of the pioneer.

And many adventurers came—some to be rewarded by splendid business success, some by political honor, and others by great agricultural achievement, while still others to be rewarded by an everlasting remembrance of their adventuring for the good of others.

Leaving Ingersoll in June, 55 years ago, Thomas Davidson and Thomas Baldwin started the fourteen hundred mile journey to Winnipeg, the first four days by an American railroad, there being none in Canada at that time, and ten days by wagon and mule team. Patriotic pioneers they were, for reaching the International boundary and standing again on British soil, they inscribed Canada's name on the north side of the guide post and sang "God Save the Queen."

Winnipeg at that time was not a very imposing "Gateway of the Golden West." A straggling trail, thirty log houses and only one brick building were what these travellers saw at the end of their journey, but the report they took back to the east shows what the eyes of an adventurer see. They saw, not the rough little prairie settlements but the great uncultivated expanse of rich land. They experienced a climate for a strong, healthy people and although they found half the population to be Roman Catholic and not a solitary Baptist, yet the spirit of the adventurers moved them to give a report so favorable that the people of the east raised the first fund for Baptist missions in the West.

One day when I was going on an errand for my mother, your great grandmother, a young man driving a horse and buggy gave me a "lift." I had never seen him before, but somehow he looked as if the West were just made for him or that he were just made for the West. He was big and strong and "alive" looking. No trip over the prairie would be too long for him, the weather, in all its fury or playful gentleness would be his friend—nothing in nature could hurt or frighten him. An ideal adventurer.

He told me his name was Alexander McDonald and how he talked to me of the magnificent bigness of our West, and told me to be worthy of living here. I, too, should be big. At first I thought he meant large in size, but as he talked, I saw his meaning. It was to be big in a sense of honor, big

in an idea of duty, big in a conception of truth and to have a big love for all the people who would be coming into this country—Grandma had never forgotten that talk.

Alexander McDonald went back to the east for a few months and when he returned to us he brought with him a very beautiful adventurer, his bride. One day she told our Sunday School class of her remarkable wedding trip. Only an adventurer could have endured such a journey of three weeks by land and water, long days of travel, with nights spent by the roadside or on the lake shore, and their destination accomplished after changing from one means of transportation to another sixty times. Today a Vancouver bride can get on a Trans-Canada and arrive at Montreal, our big eastern seaport, without making a change.

While other adventurers had come for various other reasons, these two had come with the idea of adventuring in building churches. One of the greatest adventures since Moses the great wilderness adventurer built the Tabernacle.

The two made many friends and soon had inspired other people, consequently fifty years ago the first Baptist church in all our West was organized in Winnipeg by these adventurers. Just two years after that another one was organized, and not next door to Winnipeg either, but away out at the other end of Western Canada, at Victoria. And that was because British Columbia had an adventurer, too, who went out there just a short time after Alexander McDonald came to Winnipeg. British Columbia calls him "Pioneer Clyde."

So with a Baptist church at each end of this half of Canada for a beginning, today we have more than two hundred and fifty Baptist churches in the West. Belonging to these churches are people of all nations.

As the time went on everybody began to enjoy adventuring. Churches were built all along the way between these two distant points and they each wanted to hear about the other, so another adventurer decided to adventure into the field of publishing a paper. For almost 40 years this little paper has been coming into Baptist homes, the same paper "Western Baptist" which comes into your homes now. Some time we'll have to have told the adventures of this paper.

Adventuring just leads from one big thing to another. A greater number of churches meant a greater need for preachers, and a need for preachers meant a need for a place to educate preachers, so another big adventure was undertaken and after many difficulties and discouragements, renewed effort and hard work the adventurers have given to us Brandon College. The city of Brandon is very proud of this College and so should be every Baptist in the West. Some of the most splendid adventurers have received the spirit of adventuring from Brandon and have gone out to adventure big things in places where big things are needed. Many churches owe their origin to Brandon College, many churches have Brandon to thank for their pastors, many in foreign lands have had their souls and bodies healed because of Brandon, and during the long years of war not a student was left at Brandon who was fit for service. Sonny, when you go to Brandon you will have to live up to Brandon's reputation.

The days of adventuring are not over. The West is too large for it all to be accomplished in just fifty years. It is going on all the time in the secluded parts of these four Western provinces, but how thankful we are to those first adventurers and how thankful we are for our "Golden West," with its great fields of gold stretching away out over the plains, the tall grain swaying in the gentle breeze, the warm sunshine, and over all the smile of God in the blue dome of Heaven.

Soft lullaby music is played and suddenly, but very quietly, the two fairies enter from either side of the platform, moving gracefully to centre of platform.

First Fairy—

They've fallen asleep!
With so much still to be told.
Tell me, sister Fairy,
How shall we, the rest of the story unfold ?

Second Fairy—

They're sleeping so quietly—
Their minds are at rest.
No worry or care
The sleepers molest.
Come, sister Fairy,
Let us use sleeping minds,
There are more ways to tell the story,
Yes, many kinds.

We'll give them a dream!
A lovely, real dream,
Not one that will frighten
Or make children scream.
This dream shall tell them
Of real girls and boys
Who live in our West
And partake of its joys.
It will tell them the good
The missionaries have done;
It will tell of the hardships
And some of the fun.
They will see the great good
Missions have wrought,
And the blessings for others
Jesus' blood bought.

First Fairy—

O! Fairy sister, the plan is fine,
We'll carry it out to the very last line;
Our wands we will use so softly and light
Not a motion will stir the sleepers' delight.

Fairies, slowly and gracefully, to soft music, move to curtains at back and part them sufficiently to reveal "Friend of all Nations." The wall behind her hung with national flags. She speaks from this place, which she keeps throughout dream.

"Friend of all Nations—"

I am the friend of all Nations that come to your land
You know they're here but do you give the really helping
hand?

Not all who come, leave lands of ill content,
With lack of wealth, poverty, stores all spent.
They come from lands with our God's beauty filled,
Where the same great sun shines and human hearts
are thrilled.

They come here believing that in this vast new land
New chances await them, a new home will stand;
They come prepared to take their place
And make themselves like the Canadian race.
By thousands do they come and scatter through your
West,

Where no one seems to find them, or else gives up the quest,
No one seems to find them? oh yes, there are those who
do,

God has ambassadors! Missionaries known to you.
God's business of helping the strangers that come within
your gate

Is done by a few who unselfishly work through long
hours, early and late.

The Baptist work of the West today is convincing
evidence

That the work has started, has been carried on at their
own life's expense.

Come, rouse your interest and your enthusiasm too,
As the representatives of the Nations appear before you.

From their places on either side of drawn curtains,
Fairies wave wands for each pair of Representatives
to appear. From behind the curtains
they enter, one from either side. Both bow to
"Friend of all Nations," girl representative
throws kiss to sleepers and boy bows to them.
After each pair has spoken, the boy and girl
cross and take places on either side of platform

facing each other. Fairies wave wands for next pair as soon as preceding pair are in position, and so on for each pair.

[Enter RUSSO-UKRANIAN]

Boy—

To this land of Canada
Three hundred thousand Russo-Ukrainians came.
We left our home and native land
To gain wealth—perhaps fame.
Our native land was crowded,
Our laws were not so free;
We settled in this great wide West,
Found freedom, liberty.

Girl—

For all that Canada has given us
We give our thanks and more;
We've had a hundred blessings, blessings by the score.
You've shared your land,
You've shared your board,
But best of all
You've shared your Lord.

[Enter HUNGARIAN pair who sing these words to tune "Jesus Loves Me."]

I

We are come from Hungary,
'Way across the deep blue sea;
We've been lonesome many a time,
For the playmates of our clime.
 But Jesus loves us,
 Yes Jesus loves us,
 And Jesus fed us,
 Now we're not "Hungary."

II

Twenty thousand strong we came,
'Cross the mighty ocean main;
Came right out here to your West,

Now we know we chose the best.
For we learned Jesus loves us,
Yes that Jesus loves us;
He loves Hungarians,
As well as Canadians.

III

Jesus gave us a small new home,
One we can call our very own;
And Jesus is our guest each day,
Helping us on our new way.

For Jesus loves us,
Yes Jesus loves us,
And we, too, shall praise
The Lord thro' all our days.

[Enter NORWEGIAN boy and girl, who give this dialogue. These two should make this just like a casual conversation between a brother and sister.]

Brother—How do you like this Canada?

Sister—I don't know—it is all so new and yet just enough like Norway to make me lonesome.

Brother—Well we're not the only ones here. Do you know there are 23,000 of us here in Western Canada?

Sister—Oh my! Norway must be nearly empty.

Brother—Not so you'd notice it.

Sister—That's some more Canadian talk you have learned. Isn't it funny? When they said our father could get work as a farm hand, I thought they were going to cut off his hand to use. I was too frightened to speak. I can't see why they call a whole man just a hand.

Brother—Girls have no sense.

Sister—I'm not stupid and I have got brains. They're in my head, but as the Canadians say "They're in my bean."

Brother—Well you're not so bad after all. You know I've heard the boys call every part of the body by a slang name except the heart. They call the face "a map",

eyes are "lamps," hands are "mitts," legs are "pins." And you know, sister, I believe the reason they don't call the heart any silly name is because the heart is where Jesus stays.

Sister—You must be right because we learned at Sunday School that we must give our hearts to Jesus.

Brother—I wonder if everybody in Canada has done that?

Sister—I should think they would. But how about the 23,000 Norwegians who came with us to Canada?

Brother—I don't suppose they've all had a chance yet. There are not enough missionaries and each one has to cover so many miles to reach the people. Sister, I've been wondering what I'd be when I finish school. Do you think I'd ever be good enough to be a missionary?

Sister—Indeed I do! You are the best brother in the world, so I know you would be the best missionary in the world.

Brother—All right sister, as the Canadians say, "let's shake."

[Enter GERMAN representatives]

Boy—

The German work is thirty-eight years old,
A new church for each year is the result I am told.
Can you Baptists of the West look on with ease?
Praise the loving Father on your bended knees,
That there have been men and women with hearts all
afame

To pioneer work, for the Redeemer's name.

Girl—(As girl speaks, all bow heads).

Dear Father we thank thee for those who have gone,
Who labored through hardships and almost alone.
We thank thee for those who are working just now,
Whose wills before Thee they lovingly bow;
For more workers and helpers in the future we pray
And we make this prayer in our own humble way.

[Enter SWEDISH]

Girl—

Thousands of miles from the north of the earth,
We have travelled to your land of sunshine and mirth.

You found us strange, we found you stranger,
And your wonderful land seemed just full of danger.
Your clothes! your ways! and your manner of speech!
We wondered who could ever these things to us teach.

Boy—

But we found there's no use
To sit by just yearning,
We've got to get busy,
Then we'll be constantly learning.
We have twenty-five churches
And good friends, each pastor,
Who help us to learn
Just a little faster;
They say to be really Canadianized,
We must first be Christianized.

[Enter JAPANESE and CHINESE: Jap speaks and
Chinese interpolates his remarks.]

Jap—I'm just a little Jap,

Chinese—And me, I'm Chinese.

Jap—I tho't you had room for me perhaps,

Chinese—And me, I come with a plea.

Jap—Your land seems so big,

Chinese—Hold a lot of Chinese,

Jap—To keep it all yourself you'd be a p-i-g.

Chinese—And me I say yes-siree.

Jap—For a place in your land we're willing to work,

Chinese—And me, I work like a bee.

Jap—We know we shouldn't come here if we're going to shirk,

Chinese—Oh no, you'll not find it so.

Jap—So can't you do something for us, too ?

Chinese—And me. Don't forget me.

[Enter BRITISH boy and girl: Girl carrying
medium sized Christian and boy same sized
British flag.

Girl—

Your Canada is part of our great empire,
One flag unites us and our hearts inspire;
But, just as the empire spreads o'er all the earth,
As widely spread are the people of British birth.
We, too, seemed strange when first we came,
We were the same, yet not the same.

Boy—

A few years pass and we still are here,
Becoming more Canadian year by year;
Here are taught the self-same things,
As any where our National anthem rings;
But more glorious still we're proud to say,
The British as a nation owns God's sway.

Boy and girl raise flags, top of sticks touching and
all salute together. They cross and take
places as others did.

[Enter SINGER, who takes his or her place just
behind the dreamers.]

Tune—"Somebody made a loving gift."

I

Somebody made a gift to Christ,
Cheerfully made a gift of his life;
Somebody left his home and his friends,
Living a life of sacrifice.

Refrain:

Friend what will you do ?
Friend what will you do ?

II

Somebody lived in a little log home,
Out on the prairie, far and lone;
Somebody stood the long years through
Without the comforts known to you.

Friend what will you do ?
Friend what will you do ?

III

Somebody travelled weary miles,
A sinner's face to wreath in smiles;
Somebody braved the storm and flood,
To carry help and oftentimes food.

Friend what will you do ?
Friend what will you do ?

IV

Somebody's heart was warm and wide,
Placing all people side by side;
Living a life of Christ's love to all,
Helping each one to answer His call.

Friend what will you do ?
Friend what will you do ?

Music of solo continues softly while singer leaves platform, Fairies wave wands over opening of curtains and the Representatives very quietly march out the way they entered. Fairies softly close curtains and take their places in centre of platform. Music ceases.

First Fairy—Sister Fairy, your plan has worked just fine.
They've all dreamed alike, line for line.

Second Fairy—Yes, and now before the dreamers awake,
You and I our departure will take.

The Fairies disappear as quietly and suddenly as possible. Soft music while the dreamers slowly waken.

Grandmother—Dear me children, we've all been asleep. I felt sure I had just finished my story this minute.

Granddaughter—Why yes, Grandma, didn't you tell us about all the people who've been helped by Missions in the West and explained how each one dressed ?

Grandson—You sure did, or say! Could it be possible we all dreamed alike ?

Grandmother—That is just what has happened. I started my story and we dreamed the rest. The Fairies of Dreamland continued my story and did it far better than I could. In our dreams we have had just "Glimmerings of the Harvest." When *all* the sowing has been done, what will the full harvest be?

After Grandmother finishes speaking, Fairies appear on either side of platform, part curtains again and at the wave of their wands all the characters enter. The singer takes the centre and sings.

Tune—("What Shall the Harvest Be?" Sankey-Moody hymn book).

I

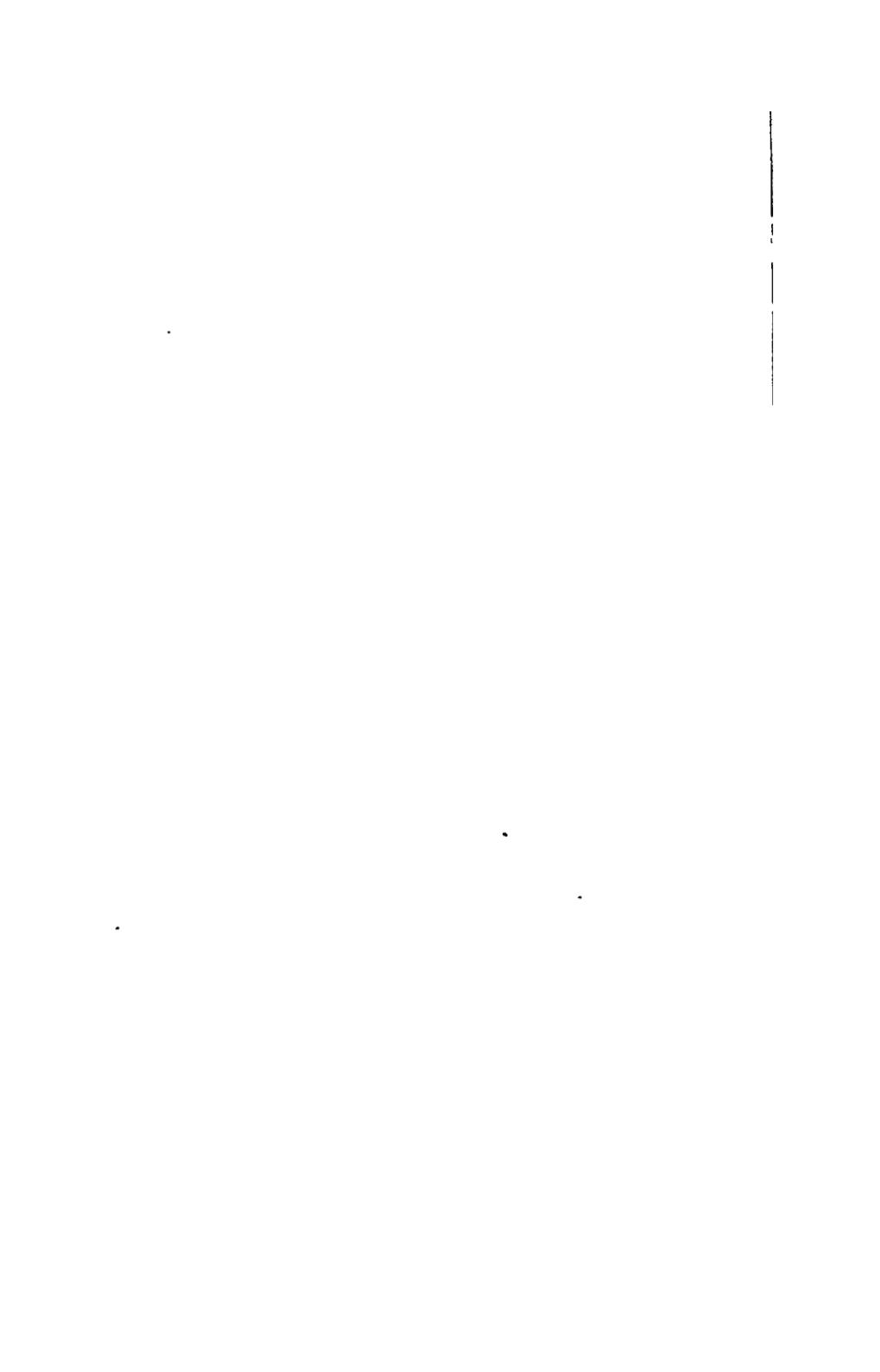
God sent His sowers to sow the seed,
The only seed that would meet this world's need.
Sowing was followed by welcome growth;
Now to the harvest be not so sloth.
For what shall the harvest be,
Oh, what shall the harvest be?

Chorus:

Glimmerings here—and glimmerings there
But of the whole, we are scarcely aware;
Counted at last before God's pure white throne,
Then, only then, shall the harvest be truly known.

II

God sent His sowers to sow the seed,
Where'er the pathway of life should lead;
Right at our door, or in far off lands,
Now comes the call for the harvest hands.
For what shall the harvest be?
Oh, what shall the harvest be?



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